

ESSAYS AND SERMONS

ON

VARIOUS SUBJECTS,

RELATIVE TO

THE DEISTICAL CONTROVERSY.

*And be ready always to give an answer to every man that asketh you a reason
of the hope that is in you, with meekness and fear. 1 Peter. iii. 15.*

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ESSAYS AND SERMONS

OF

VARIOUS SUBJECTS

BY

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OF THE UNIVERSITY OF OXFORD



EDINBURGH

PRINTED FOR THE AUTHOR

1800

THE

P R E F A C E.

IN an age so enlightened, and when there are so many excellent treatises on every subject, it may be thought that there is very little occasion for publishing. To say the same things over again, is needless; and to say any thing new, may seem impossible: but the circle of science is infinite; and, notwithstanding the discoveries already made in the several branches thereof, there are many still behind; and the world will sooner be at an end, than all the works of God, or truths contained in his word, be fully known: so that if men employ their talents properly, things both new and useful may still be discovered, both in philosophy and divinity. Whether

ther the thoughts contained in these Effays are new or not, the Author cannot positively say, because it is impossible for any one to know all that has been written ; but he believes that many of them are new ; and as they are all well intended, so he humbly hopes they may be of some service to the cause of religion.

THOUGH the subjects of some of these Effays have been handled at greater length, and, I doubt not, to better purpose also by others, yet, I believe, there is nothing here omitted that is necessary to establish the important doctrines, in the defence of which they are written ; and so this publication may serve for the conviction, or satisfaction, of those who have not leisure, or will not be at the pains, to read books of a larger size. If any of my Readers are not fully satisfied with the arguments contained

P R E F A C E.

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tained in the Fourth and Fifth Essays, I am happy to inform them, that there has lately been published, upon these subjects, a treatise that will probably give them satisfaction. The book I mean, is intitl'd, A Geographical History of Man, by Zimmerman, Professor of Caroline College, Brunswick. There are also many good thoughts in Smith on the Variety of the Human Species.

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Mackenzie, Esq. of Glasgow College, &c.
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ERRATA.

- Page 131. Note, l. 7. for *pour*, read *peur*.
— 132. Note, l. 5. for *gurrene*, read *garenne*.
— 139. Note, l. 3. for *inseparable preposition*, read *article*.

T H E

C O N T E N T S.

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ESSAY I.

SOME THOUGHTS ON MR. HUYGENS'S CONJECTURES CONCERNING THE IN- HABITANTS OF THE PLANETS.

THAT the planets are inhabited by living creatures, of one kind or other, is an opinion of very ancient date, and now received as an undoubted truth by almost all the writers on astronomy. Mr. Huygens, in particular, has wrote an ingenious treatise, which he calls *Cosmotheoros*, or a *View of the Planetary Worlds*, wherein he endeavours to prove, not only that the planets are inhabited, but also that their inhabitants are in all points exactly similar to the human race. "This," says Dr. Long, "is

and

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" but

“ but acknowledge, that infinite power and
“ wisdom is able to form rational beings of
“ various kinds, not only in shape and figure
“ different from the human, but endowed
“ also with faculties and senses very differ-
“ ent ; such as in our present state we can
“ have no idea of.” But this, in my opinion,
is not the only or principal fault in that book.
There are besides several things in it in-
consistent with the doctrines of Divine Re-
velation ; and which, though I do not believe
they were wrote with a bad intention, or that
they do any harm to the generality of read-
ers, are nevertheless apt to suggest doubts to
people of an ingenious and philosophic turn
of mind. This, I imagine, is a sufficient rea-
son for writing against it, especially as I know
not any author that has yet done it.

MR. HUYGENS having, in the beginning
of his book, declared his belief of a plurality
of worlds, and also advanced some few argu-
ments for the truth of it, to which I have
no objections ; proceeds, page 22d, to prove,
from the similitude of the planets to our earth,
that

that the inhabitants of the former are in the main the same with those of the latter. But is there not as good reason to conclude, from the vast difference there is betwixt them, that their inhabitants must be very different also? the particulars wherein the planets and earth differ from one another being rather more than those in which they agree.

1st, They agree in moving round the sun.

2dly, In turning round their axis.

3dly, In being encompassed with an atmosphere.

4thly, In the roundness of their shapes.

5thly, In being attended with moons.

1st, They differ in magnitude; the earth being but like a spot, in comparison of the vast bulk of the higher planets.

2dly, In the time of their annual revolutions.

3dly, In the length of their day, which in some is not one half of what it is with us.

4thly, In their distance from the sun,

5thly, In the inclination of their axis to the plane of their orbits; it being in some

quite

quite perpendicular, as in Jupiter; whence the inhabitants of that planet must enjoy a perpetual equinox, and a much greater equality of weather.

6thly, In their densities.

7thly, In the number of their satellites.

And that they may differ in a great many things besides, is probable, if we consider in how many different ways their seas and lands may be distributed; and in some of them, perhaps, much more for the advantage and happiness of their respective inhabitants than in our earth. This is probable from what history informs us of the antediluvian or primitive state of the earth; *viz.* that it was much happier, and more for the comfort of its inhabitants, than that of the present earth is. Men lived to a prodigious age: there were few or no diseases: there was no rainbow, and consequently little or no rain; and therefore there must have been less water on the face of the globe. Besides, the fault of the present earth evidently is, that the ocean bears too great a proportion to the dry land; whence,

whence, I say, it is probable, that the state and situation of some of the planetary worlds is much more comfortable, and better calculated to promote the happiness of their respective inhabitants, than that of the earth at present is.

BUT I proceed to answer the objections of this Author, page 23d, sentence first. He owns, that Nature, in most of her works, affects variety; but adds he, "It is not the business of men to pretend to settle how great this difference and variety must be." Answer: Neither is it the business of men to determine, as Mr. Huygens does, that things must be the same, or nearly so, in the planets as they are here upon earth; neither does it follow, because they may be the same, that they really are so. If we consider the many evils with which this world abounds, there is reason to conclude, from the infinite goodness of the Creator, that the inhabitants of the other worlds are in a much happier situation than we; unless that they too are in a state of probation and trial.

"BUT,"

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"BUT,"

“BUT,” says Mr. Huygens, “suppose
“God should have made all things in the
“other planets just as he has done here, the
“inhabitants of those places would admire
“his wisdom no less than if they were wide-
“ly different, seeing they cannot know what
“is done in the other planets.” Answer :
Though they cannot know, yet there may
be other intelligent beings who can, and who
doubtless would admire the wisdom of the
Creator more for the infinite variety of his
works. I cannot see what this argument sig-
nifies, unless the Author means to deny the
existence of angels.

His next argument is taken from the
resemblance there is betwixt the creatures
in America and those of the other conti-
nent: “Who doubts,” says he, “but that
“God, if he had pleased, might have made
“the animals in America, and other distant
“countries, nothing like ours, yet we see
“he has not done it.” Answer : There is
a very good reason for it ; *viz.* because living
in the same world, enjoying the same measure
of

of heat, and having their bodies made of the same principles, we cannot see how they could have been more different from the inhabitants of the other continent than what they are. Certainly the difference betwixt the two continents is not near so great as betwixt this and the other worlds; and yet the variety of creatures in this world is very great, and perhaps as much as is consistent with the good of the whole. But supposing the difference betwixt the inhabitants of the planets, and of this earth, is not so great as we would have it; yet certainly the Author carries the matter a little too far, when he infers, that they are all subject to death, and to the same miseries that mankind are afflicted with. This, I think, is going directly contrary to the Christian scheme; for if the rational inhabitants of the other worlds are mortal, and subject to the same miseries as we, it follows, from the principles of Christianity, that either they are fallen, or we are not. If the Author means to affirm the latter, this is to deny the faith of Christ altogether; if the former, he should have told us so, and
not

not have left us at liberty to infer so wicked an opinion from his doctrine. As there is no certain ground for thinking that the inhabitants of the planets are in a lapsed state, there is no reason to believe that Huygens was of that opinion ; and to affirm that we are not fallen, is to deny the truth of the gospel.

BUT let us consider the Author's arguments for the mortality of the Planetary Inhabitants, page 30th. Speaking of their manner of nourishment, and propagation of their kind, he says, " For certain it is that the herbs
" and animals that are there would be lost,
" and their whole species destroyed, without
" out some daily new productions, except
" there be there no such thing as misfortune
" or accident." And why should we allow of any such thing ! If we believe a Providence, which the Author every where acknowledges, certainly he can defend his creatures from all accidents ; for, to use the Author's own words, page 40, " It is absurd
" to say that any thing happens contrary to
" the Almighty's will or knowledge." Certainly,

tainly he that gave us our being can preserve it to us as long as he pleases: and though the ordinary term of human life be at seventy or eighty years of age, yet it is a certain fact, that some men, even in our own age, have lived very near double that time; Providence thereby showing us, how easy it is with him to preserve us in being; and that he could, if he had pleased, have bestowed on us an immortal life: and though every thing here below is subject to corruption and decay, and though it should even be so in the superior worlds, yet this does not infer the mortality of their inhabitants; for our bodies, we find, are changing every moment, and, in the space of a few years, are wholly different from what they were; and yet there are many who live to the age of seventy or eighty years.

BESIDES, all antiquity agree in this, that the life of man was originally vastly long in comparison of what it is at present; which shows, that God can protract our life to any length he pleases. To which we may add,

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that

that all our anatomists and philosophers have never been able to assign the cause of death, or how it is that old age brings on our dissolution. Some tell you, that, in old people, the fibers contract and harden ; but, as Pit-fligo, in his *Essays*, observes, “ this is only a shifting of the question ;” for it may be asked, Why this hardening ? No natural reason can be assigned for it. Certainly God could have prevented it by an established law ; or, supposing it natural and necessary, he could have appointed some means of softening the parts and restoring the body to its former state, when time or age had impaired it. When we consider the wonderful power and virtue of some herbs, both in healing and destroying the human body, we cannot help thinking it a thing possible in itself, that there might have been some endowed with a power of removing the disorders that are the effects of age, whatever these are. This Dr. M’Kenzie supposes, was the use of the tree of life ; and he assigns several good reasons for it*. We have heard of people who have

* See his *History of Health*, Chap. I.

got something like a renewal of their youth ; of which the patriarch Abraham was certainly an instance : for the birth of Isaac is spoken of as a thing extraordinary, on account of his father's age, as well as of his mother's ; and yet long after this, Abraham married again, and raised a numerous offspring. I am credibly informed, that, in the war before the last, when our soldiers went over to Minorca, the warmth of the climate, and the use of new wine, had such effect upon them, that many who were decayed, or had long been sickly among them, recovered ; and even women who had left off bearing, began again ; which shows, that the effects of age may be removed even by natural means.

OTHERS suppose, that the death of old people is owing not to the hardening, but to the wasting or wearing of the parts. They compare the body to a clock or watch, which, by the continual friction of the wheels, wastes and wears, and at last becomes incapable of moving any longer. But the
comparifon

comparison does not hold; for the body, instead of wasting, for several years increases both in bulk and strength; whereas a clock or watch, from the moment it is set a-going, may be considered as growing every day worse and worse.

OTHERS suppose, that the death of old people is owing to the decay of the radical moisture; but what that is I could never learn. If it is a liquid, certainly meat and drink must supply the waste of it; for there is no liquid in the human body but what is extracted from our food.

BUFFON too pretends to assign the cause of our dissolution: but his account of this matter is much of a piece with the account he gives of our generation by molecules; concerning which the authors of the Encyclopedia have wisely observed, "that our generation
" seems to be as great a mystery to us still as
" it was in the days of Noah." From all which it is evident, that no necessary cause can be assigned for our dissolution, but the
will

will of our Creator; and he that has willed it so, could have willed it otherwise; could preserve us through eternal ages with as much ease as for a single day.

THE reason why I insist so much on this is, because the Scripture assures us, that man was originally made an immortal creature, both soul and body; "In the day thou eatest thereof thou shalt surely die;" which plainly implies, that if man had not eaten of it, he should have lived for ever: and a little after it is added, "Lest he put forth his hand, and eat of the tree of life also, and live for ever:" and the apostle tells us, that by one man sin entered into the world, and death by sin; so that if sin had not entered, neither would death: all which evidently shows, that man was made an immortal creature. Besides, it is one of the principal doctrines of Christianity, that the body is to rise again, and live for ever, in union with the soul; but if an immortal body be a thing in itself impossible, as Huygens seems to suppose, or rather endeavours to prove, this

this doctrine must fall to the ground. If there be any necessity, I mean a physical one, for the death of the Planetary Inhabitants, there must be a like necessity for the death of mankind; that is to say, our mortality is not the effect of the Divine appointment, and the punishment of sin, but a thing in itself necessary, and that could not have been prevented; which, as I said, is contrary to Scripture, which teaches us, that man was made immortal.

It may indeed be questioned, whether an animal body be capable of immortality; and therefore some are of opinion, that if man had continued in a state of innocence, after living a thousand years in this world, he would have been translated, and his body changed. It is also true, that the resurrection body will be very different from the body in its present state; "It is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body;" and therefore the one may be immortal though the other be not: but yet I cannot

cannot help thinking, that even an animal body is capable of immortality; and therefore argue from the greater difficulty to the less; viz. that if the body, in its present state, be capable of immortality, much more is God able to form a body capable of it.

BUT, says Mr. Huygens, "We cannot conceive how the Planetary Inhabitants should be immortal, unless they have bodies as hard and durable as marble." But a very little reflection may serve to convince us, that our bodies, as they are, last much longer than they could have done, supposing they had been either brass or marble. The reason is plain, because a body of flesh and blood recruits itself, which a body of stone or metal cannot do: and this makes so prodigious an odds, that we cannot see any reasons why a body, so made, might not last for ever, if it were the will of God.

THE above reasoning suggests an answer to an objection that has sometimes been made to the doctrine of the resurrection;

viz,

viz. that all the kinds of matter known to us are liable to corruption, to waste and perish through length of time; how then is it that the apostle says, the body is raised incorruptible? Answer: All he means is, that it shall never more perish or decay; and there are many ways by which it may be preserved and upheld, though it be of itself liable to corruption.

HE that sustains all things by the word of his power, who numbers the hairs of our heads and the stars of the firmament, who puts all these orbs in motion, and directs their courses, can, by the same almighty power, preserve the resurrection body from suffering any waste, or repair that waste whenever it becomes necessary, either by himself alone, or by ways and means appointed for that end; and of which it is perhaps impossible for us in this present state to form any conception. How easy it is with God to preserve any material substance from perishing, we have a remarkable instance in the history of his ancient people; of whom it is recorded, that

that their clothes did not wax old upon them, nor their shoes upon their feet, all the forty years they were in the wilderness: and perhaps it is in a way similar to this that the resurrection body is upheld. Indeed all our objections to the truths of the gospel, and all the difficulty we find in comprehending any of its doctrines, is owing, as our Saviour observes, to our not knowing the Scriptures, and the power of God: for if we believe that there is a Being of infinite wisdom and power, who animates and pervades all nature, who knows all things, is every where present, and can do all things, it must be easy with him to preserve any creature as long as he pleases, either by means, or without them.

THE late Mr. Baxter supposes, that the resurrection body may be sustained by an *aura vitalis*; which though it is only a conjecture, yet is an ingenious one; and serves to show how many ways God can preserve his creatures. It is confirmed also by the following note, which I took from the Encyclo-

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pedia;

pedia ; “ Among the brute creatures we see
“ extra instances of long abstinence. The
“ serpent-kind, in particular, bear absti-
“ nence to a wonderful degree. We have
“ seen rattle-snakes that had subsisted many
“ months without any food, yet still retained
“ their vigour and fierceness. Dr. Shaw
“ speaks of a couple of cerasates (a sort of
“ Egyptian serpent), which had been kept five
“ years in a bottle close corked, without any
“ sort of food, unless a small quantity of
“ sand (wherein they coiled themselves up
“ in the bottom of the vessel) may be reckon-
“ ed as such ; yet when he saw them, they had
“ newly cast their skins, and were as brisk
“ and lively as if just taken. It is even na-
“ tural for several species of animals, to pass
“ four, five, or six months every year with-
“ out either eating or drinking. Accord-
“ ingly the tortoise, bear, dormouse, ser-
“ pent, &c. are observed regularly to retire
“ at those seasons to their respective cells ;
“ and these animals are found as fat and
“ fleshy after some months abstinence as be-
“ fore. Indeed we have instances of men
“ passing

“ passing several months as strictly abstinent
“ as other creatures. In particular, the records
“ of the tower mention a Scotsman, impri-
“ soned for felony, and strictly watched in
“ that fortress for six weeks; in all which
“ time he took not the least sustenance, for
“ which he had his pardon. Numberless
“ instances of extra abstinence, particularly
“ from morbid causes, are to be found in
“ the different memoirs, transactions, &c.
“ It is to be added, that, in most instances
“ of extra human abstinence related by na-
“ turalists, there were said to have been ap-
“ parent marks of a texture of blood and
“ humours much like that of the animals
“ above mentioned: though it is no impro-
“ bable opinion, that the air itself may fur-
“ nish something for nutrition. It is cer-
“ tain that there are substances of all kinds
“ floating in the atmosphere, which must be
“ continually taken in by respiration; and
“ that an animal body may be nourished
“ thereby, is evident in the instance of vipers,
“ which, if taken when first brought forth,
“ and kept from every thing but air, will
“ yet

“ yet grow considerably in a few days ; fo
“ the eggs of lizzards are obferved to in-
“ creafe in bulk, after they are produced,
“ though there be nothing to furnifh the in-
“ crement but air alone ; in like manner as
“ the eggs or fpawn of fifhes grow with
“ the water.”

BUT to return to the confideration of Mr. Huygens's arguments for the mortality of the Planetary Inhabitants. As for the death of plants or vegetables, which he fpeaks of, we readily grant it ; they were made to be deftroyed, and can anfwer the end of their creation no other way : befides, they have no fenfation, and confequently fuffer nothing by their deftruction. As for the death of the brute creatures, if there are any fuch in the planets, I fhall not difpute that neither, though perhaps I might : but for their rational inhabitants, if they are embodied creatures, I can by no means admit of their mortality, unlefs, as I faid, we fuppofe them to be in a lapsed ftate, which Huygens takes no notice of ; for, befides the arguments
taken

taken from Scripture, which I mentioned before, there is something shocking in the destruction of a rational creature: to give and take away, to make and unmake, to destroy the work of his hands, a creature, in the formation of which he has shewn such exquisite wisdom, and on which he has bestowed so many noble talents and faculties, looks so like human weakness, and is so inconsistent with the ideas we have of the divine goodness, that it cannot be accounted for on any other supposition, but that of our having forfeited our lives to divine justice, or our being in a state of trial for a better world.

BUT, says Mr. Huygens, “ We cannot see
“ how the Planetary Inhabitants can be im-
“ mortal, unless there be no such thing there
“ as accident or misfortune; and we cannot
“ see how accidents can be avoided, unless
“ God should every now and then interpose
“ to prevent them.” And what if this be
actually the case? If such interpositions be
necessary to the preservation of his rational
creatures,

creatures, or any way conducive to their happiness, we cannot help thinking them highly worthy of the Divine Being; and that it is probable they are more frequent in some of the planetary worlds than what they are with us. What if the power and perfections of God be there displayed in such a glorious manner as they were of old among his ancient people the Jews, and as we believe they will be hereafter in heaven! of which the earthly Canaan was in this respect a type; namely, because the inhabitants of this country had God more nigh unto them, and his perfections were often and more visibly displayed among them: for heaven seems to differ from earth, as in other respects, so chiefly in this, that there the perfections of the Deity are more signally displayed. Here God acts as it were behind the scene; there his glory is openly manifested in the sight of his creatures. Here he is more saving of his power; he hath as it were withdrawn himself because of our sin: there his power is displayed in every way, and on every occasion that is necessary,

necessary, to render his creatures completely happy.

BUT perhaps all this is only combating a shadow, or answering an objection that has no foundation in the nature of things. Perhaps God does not act by general laws, but every thing falls out by his special appointment, or rather by a particular exertion of his power. It seems to be the doctrine of Scripture, that there is a particular Providence: and some of the greatest men that ever lived have maintained it. Job tells us, "That the number of our months is with him." And a greater than Job, "That the very hairs of our head are numbered; and not a sparrow falls to the ground without the will of God *." Perhaps all those things which we call accidents, are really not such in the common sense of the word, but the effect of divine power, and the wise appointment of the Almighty. They come not by chance, but by a parti-

* See Dr. Scot, and Foster, on Providence.

cular direction, and act of Providence. And that this is the case is evident, not only from Scripture, and the general opinion of mankind about them, but also from this, that when we inquire particularly into them, we generally find some wise reason for them. Sometimes they happen for the punishment of sin; such as the fall of the house in which the Papists were assembled, on the 5th of November, which Edwards speaks of, and which was certainly a judgment, as he clearly shews. Sometimes they happen, to prevent the mischief that wicked men intend to do; such as the earthquake at Lisbon; which doubtless was intended to prevent the massacre of the poor Protestants, as all the circumstances relating to that dreadful catastrophe evidently shew. Of this kind also was the storm by which the Spanish Armada was scattered, which happened in the reign of Queen Elifabeth: for storms too are of the number of accidents; that is, they are commonly owing to second causes, and fortuitous with respect to us: and yet when we consider the circumstances of that storm,
we

we cannot but conclude, that the Providence of God was particularly concerned in it.

THESE few accidents, to which many more of a like nature might be added, clearly demonstrate this truth, either that all the accidents which happen in the world are owing to the special appointment and direction of Providence, or that God sometimes exerts his power in an extraordinary way, and does not govern the world by such general laws as some people imagine.

“ THE nodding tour, that threatens from
“ on high,” needs not cease gravitation, in
order to preserve my life; for a single
thought, suggested to my mind by a kind
Providence, is sufficient to prevent the acci-
dent. However, I do not deny the exist-
ence of general laws: I believe, that all the
grand operations of nature are carried
on by means of them: the heavenly bo-
dies continue to roll in their courses;
the sea to ebb and flow; and the seasons to

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return

return at certain stated times, by means of some mechanical contrivance, or an unvaried exertion of Divine Power. I believe also, that vegetation is performed by means of some general law; for a fresh seed, planted in good earth, will vegetate at any season, with a proper degree of heat and moisture. But notwithstanding of this, there are certain secret springs in nature, by the touching of which the Creator effects whatever his will and purpose is.

BUT let us see what are the accidents that cut the thread of human life; and whether they might not, had God so willed it, have been prevented by a general law, or without any miraculous interposition. We shall begin with diseases, which though they are not properly speaking accidents, yet, as they can neither be foreseen nor prevented by us, they may be ranked under that head. That many, nay the greater part of these, might have been prevented by an established law, is evident from this, that the world was for ages without them; such as the small-pox,

pox, the lues venerea, the ague, &c. : and though some diseases, such as fevers, coughs, &c. seem unavoidable, as they owe their origin to seemingly unavoidable causes; yet that these might be prevented is evident from this, that some men live to a great age without ever knowing them. The wild animals are wholly without them; and, it is probable, the first men were without them also.

ANOTHER cause of the shortness and misery of human life, is the great irregularity of the weather. This is the source of most of the diseases that afflict the human race. They are for the most part owing to cold; and cold to sudden and unexpected changes of the weather, to excessive heat, cold, or dampness. This is not only the principal source of coughs, consumptions, and fevers, but even that which shortens the lives of many, who are thought to die of mere old age. By the irregularity of the weather, I do not mean the changes of the seasons, which, by some, is thought a beauty and conveniency, and perhaps is so; but the sudden

sudden changes from heat to cold, and from cold to heat, which happen at all seasons; the extreme severity of our winters, the excessive heat that rages in some countries, and the excessive rains and colds that prevail in others. Now who will say, that God could not have so disposed the course of nature, as that there should have been a greater equality of heat and cold throughout the globe? or that the changes of the weather might not have returned at certain stated periods, so that men, being apprised of them, might have been on their guard against them? How many people have got their death, by being overtaken with bad weather, or a storm, both at sea and land, who might have escaped, if they had foreseen it? which could have been done, had the weather been subject to any certain course.

ANOTHER cause of the untimely death of multitudes, is famines. These are owing partly to the barrenness of the earth, and partly to the inclemency and irregularity of the
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the seasons, both which an Almighty Agent could easily have prevented: and indeed when we consider how many ways this irregularity contributes to the destruction of mankind, we can hardly help thinking, that the principal defect our earth labours under is this.

ANOTHER cause of the death of multitudes is, that they are born with a weak, delicate constitution; or rather, with a weakness in some particular part, which is the cause that hard labour, the changes of the weather, and other accidents, do more easily hurt them. Now who will say, that this cause of death could not have been prevented? He that has made some men stout and healthy, could have made the whole human race so, if he had pleased.

ANOTHER of the accidents by which numbers of mankind are cut off, is shipwreck; and of this there are two kinds; first, when a vessel is overtaken by a storm, and either founders and goes to the bottom,
or

or is shattered to pieces by the violence of the winds and waves. That such accidents might have been prevented, by an established law, is evident; for had the winds been subject to any certain regular course, seafaring people, being thereby forewarned of the approach of storms, would either have kept at home, except when they were certain of being able to weather it, or used other means for their safety, which now, through the want of such foresight, they cannot use. The other cause of shipwreck, is the many hidden rocks and shoals with which the sea abounds, to such a degree that it is impossible for the ablest mariner to be acquainted with them all: whence it comes to pass, that ships are often driven upon them, and wrecked, even when there are no storms. Now that this cause of the destruction of mankind might have been prevented, is, I think, unnecessary to prove. Indeed I hardly know a more demonstrative proof of our fall, than the shattered ruinous-like appearance that the earth has. I do not speak of the inequalities on its surface, which, in most places,
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are an ornament to it, besides the advantages they afford ; but of the irregular shape and situation of the various continents and islands, whereby navigation is rendered much more laborious and dangerous than otherwise it would have been. Indeed the dangers and troubles that attend navigation are so great, that, it is to be doubted, had they been much greater, whether men would have meddled with it at all or not. But some will say, that the seemingly irregular shape of the land and water on the face of the globe, is one of its beauties, and corresponds with that variety there is in all the works of nature. I own there is a wonderful variety in the works of nature ; but there is also a certain order and proportion mixed with that variety, which is the cause of their beauty, and the reason why we are pleased with them ; but is not to be seen in the shape and situation of the land and sea. I appeal to any person, whether upon seeing the map of the earth, he can discern the same beauty in it that he does in a pear or apple, a sprig or leaf. It is true, as no human eye, perhaps no created being,

being, can take in the whole earth at one view, beauty was not necessary, and conveniency is the only thing to be regarded; but as I have shewn, that the present state and situation of the earth is attended with many inconveniencies, and the occasion of much labour and danger to the sons of men, had not God intended this world for a state of trial and probation, as he could have prevented all these inconveniencies, so there is reason to believe, from his goodness, that he would have done it.

ANOTHER of the accidents whereby multitudes lose their life, is their falling into waters; but as the human body is nearly in equilibrio with the water, had the specific gravity thereof been but a small matter less, or that of water a very little more, this evil might in a great measure have been prevented; and who will say that an Almighty Agent could not have done this; or that Infinite Wisdom could not have found out many other ways whereby mankind might have been prevented from perishing by water. Many accidents
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this kind are owing to land-speats, or excessive rains, which I look upon as an irregularity, and a thing which did not exist in the antediluvian world, and might easily have been prevented by an established law. Indeed the principal fault of our globe seems to be this, that it is too wet, or that the ocean bears too great a proportion to the dry land, being at a moderate computation more than double of it. This is not only the cause of land-speats, which many times ruin our crops, and destroy mens lives, but also of the damps and fogs that prevail in many places, and of the general unwholesomeness of the air throughout the world.

As for poisonous herbs, and ravenous animals, which also contribute to the destruction of mankind, the world might either have been without them, or their fatal effects prevented by other means. The same Being who taught the wild animals, "To shun
" their poison, and to chuse their food, could
" have taught us." He that has implanted
a certain fear and dread of man into most

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of the beasts of prey, could have inspired them all with it. Besides, there have been men who, singly, and without weapons, have conquered the king of beasts; and the Almighty, if he had pleased, could have bestowed the same strength and valour upon all. As for volcanoes and earthquakes, another cause of the destruction of mankind; if any think them necessary, their bad effects might have been prevented by previous signs and tokens, as for the most part they are, even in the present state of the earth.

THERE are several lesser accidents that help to destroy mankind; such as the breaking out of fire in cities, the falling in of houses, falling from horseback, &c.: these are generally the effect of rashness, or the want of caution, and might perhaps have been prevented by established laws. Had man continued in a state of innocence, his life, in all probability, had been more simple and rural, in which case he would have been less exposed to such accidents. Though, after all, I do not see, how many
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of the accidents incident to human life could have been prevented, without a particular or extraordinary Providence, which, as I said, is a thing that, in all probability, would have taken place, had man continued in a state of innocence.

THE above reflections are confirmed by the following notes, from Guthrie's Grammar, and Cook's Voyages.—Guthrie, page 36:

“ The deluge produced a very considerable
“ change in the soil and atmosphere of this
“ globe, and gave them a form less friendly
“ to the frame and texture of the human
“ body. Hence the abridgement of the life
“ of man, and that formidable train of diseases,
“ which have ever since made such havoc
“ in the world.” Page 709: “ What
“ is extremely singular, it never rains in
“ Peru. This defect, however, is sufficiently
“ supplied, by a soft kindly dew, which
“ falls regularly every night on the ground;
“ and so refreshes the plants, and the grass,
“ as to produce in many places the greatest
“ fertility.”

JOURNAL

JOURNAL of Cook's Voyages, page 197, speaking of Otaheite, the author says, " It is
" indeed a paradise, where the curse pronoun-
" ced in Eden has not yet taken place. No
" man here lies under the necessity of earning
" his bread by the sweat of his brow. Its in-
" habitants, particularly the chiefs, are rather
" in size above the standard of the largest
" Europeans." And in the following page:
" No person was ever known to languish
" with any incurable disease among them ;
" though it does not appear that the medical
" art has yet made any considerable progress."
And page 217: " As their whole art in na-
" vigation depends upon their minute obser-
" vance of the motions of the heavenly bodies,
" it is astonishing with what exactness their
" navigators can describe the motions and
" changes of these luminaries. There was
" not a star, fixed or erratic, but Toobia
" could give a name to, tell when and where
" it would appear and disappear ; and what
" was still more wonderful, could foretell,
" from the aspect of the heavens, the changes
" of the wind, and alterations of the wea-
" ther,

“ ther, several days before they happened.
“ By the sun they steer in the day, and
“ by the stars they steer in the night;
“ and by their skill in prefaging the wea-
“ ther, they can, without danger, lengthen or
“ shorten their voyage, as appearances are
“ for or against them.” These quotations
show, that the sentiments contained in the
preceding part of this Essay are not singular:
they serve also to confirm this truth, that
most of the accidents incident to human life
might have been prevented, by an established
law; that God could easily have made the
life of man far longer and happier than it is;
and that there is no absolute or physical ne-
cessity, either for the death of mankind, or
of the Planetary Inhabitants.

AND now having taken to pieces the
hypothesis of my Author, it may be ex-
pected that I should establish something of
my own; but I will venture to affirm no-
thing positively about the matter. The pla-
nets, and much more the fixed stars, are re-
moved at a vast distance from us, and all we
know

know of them is so very little, it will hardly afford matter whereon to found an hypothesis; and, without a divine revelation, it is impossible for us ever to know any thing with certainty about them. Yet why may not I conjecture as well as others? If men would let these things alone altogether, perhaps it would be better: but as some that handle this subject have ventured to set up opinions that are inconsistent with the Christian scheme, and as there is no restraining men of a speculative turn from thinking on these subjects, to confute the former, and to furnish the latter with proper matter of speculation, and to prevent, as far as it is in my power, their running into the same mistakes, I shall give my conjectures also, and endeavour to shew how the modern discoveries in astronomy are reconcileable with the doctrines of divine revelation.

AND, first, it is probable, that many of the heavenly bodies, especially the higher orbs, are the habitation of blessed and immortal spirits. Our Saviour seems to intimate as much,

much, when he tells us, that, in his Father's house are many mansions. God's house, properly speaking, is this vast universe ; or rather, the heavenly regions, in contradistinction to this lower world ; and the mansions in that house may, perhaps, signify the various planets and worlds with which the heavenly regions are replenished. It was natural for the apostles, whose notions of the universe were narrow and confined, to think there would hardly be room in heaven for the reception and accommodation of all the saints and good men which this world had produced, or should afterwards come into it. In order to remove this difficulty, our Saviour tells them, that in his Father's house there were many mansions. As if he had said, Perhaps your narrow minds are troubled to think how heaven shall be able to contain all its inhabitants ; but know that the world above is a place of vast extent, in which are many glorious mansions, and seats of bliss ; and there is still room for more : infinite power to create, and infinite space for this power to exert itself in, so that you need fear no want
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of accommodation. I go to prepare a place for you ; I go to fit up a mansion in the heavens for your habitation. It will perhaps be said, that it is unreasonable to think that the disciples understood our Saviour's words in this sense. I dare say they did not : but what then ; we know that what was said to them was not said to them only, but to all that should afterwards believe on his name ; and that there were many things spoken both to the prophets and apostles which they understood not, at least in their full extent, and which were not intended fully to be understood till many ages afterwards. This is evident from the words of the angel to Daniel, chap. xii. " Go thy way, Daniel ; for the
" words are closed up and sealed till the time
" of the end." The Scriptures were not written for the sake of one age or generation only, but for all ages, even to the end of the world. It is therefore reasonable to think, that there would be many things in them which would correspond with the discoveries of future ages, and which would not be understood at the time when they were written.

I say

I say therefore it is probable, that many of the heavenly bodies, especially the higher orbs, are the mansions of the blessed. Perhaps this world that we inhabit is only the nursery, or seminary, whence the other planets are stocked with inhabitants. Or perhaps all the planets in our system are only a nursery to other systems of a more glorious and magnificent construction, to which the rational creatures, inhabiting our system, will be translated hereafter. As many of the planets do very much resemble our earth, so it is probable, their inhabitants are all in a lapsed state, as well as we, and have been redeemed by the same precious blood; for though this world was the scene of our Saviour's sufferings, yet the virtue of his death may, for any thing we know, extend to all the inhabitants of the system; and the knowledge of it be conveyed to them by divine revelation, just as we are informed, in Scripture, of the fall of angels, and of other things that were transacted in heaven before this lower world was created. This hypothesis serves also to reconcile the modern discoveries

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in astronomy with the doctrines of divine revelation; and is not without some foundation in Scripture. There are two places in the Epistles of Paul, where he speaks of God's reconciling all things to himself, that are in heaven, and that are in earth, *viz.* Col. i. 20. Eph. i. 10. Now the reconciling of things that are in heaven seems to suppose, that there are in heaven some things, or creatures, that need to be reconciled, or are fallen; which as it cannot properly be understood of the good angels, who kept their first estate, nor yet of the bad angels, of whom there is no hope, it is most probably to be understood of the Inhabitants of the Planets; some of which are perhaps in a lapsed state, and redeemed by the death of Christ. Both these hypotheses are rational, and set the death of Christ in a very important and glorious point of view; as, in either case, he is to be considered as the Saviour, not of one, but of many worlds. If the last hypothesis is to be admitted, or be indeed the truth of the matter, then, it is probable, that, at the coming of Christ, all the planets, belonging to the system, will

will undergo the same fate with the earth; that is, either be renewed and fitted up in a more glorious manner, for the accommodation of their respective inhabitants; or destroyed, and their inhabitants translated to a better world. We may suppose also, with Mrs. Rowe, that there are some of the heavenly bodies, whose inhabitants stood their probation, as she expresses it; and in such a state of happiness as Adam, and his posterity, would have enjoyed, suppose he had never fallen. In a word, we may form many conjectures concerning the Inhabitants of the Planets, that are consistent with the Christian scheme, and much more for the honour of the Divine Being than either Fontenelle or Huygens have done.

ESSAY II.

SOME THOUGHTS ON THE FALL OF MAN.

BY the Fall of Man, I mean, that man was once in a happier state than he is at present ; or that both mankind, and the earth that we inhabit, are not in the state in which God created them, but in a worse condition. This is one of the principal doctrines of our religion ; a doctrine on which that of our redemption by Christ, and all the other doctrines of the Gospel, are built ; a doctrine that has been much controverted of late ; and yet, of all the doctrines of the Gospel, one would imagine, it should admit of the fewest disputes, as every thing both within us, and in the world around us, may serve to convince us of its truth.

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AND, in the first place, this is probable, from the nature of the divine perfections. It is natural to think, that a Being of infinite power, wisdom, and goodness, would make all things perfect at first; and that the world, as it came from the hands of its Maker, was a glorious piece of workmanship, without either sin or misery: and though, to display his perfections, his mercy, power, and wisdom, he might suffer evil to take place in it for a time, yet from the beginning it was not so; neither will he suffer things always to continue in this state: for it is more consonant to reason, and more consistent with the divine perfections, to suppose that all things were right at first, and that evil crept in afterwards, than that God made them evil. And this is the notion that mankind have in all ages had of the matter. The wise Heathen, seeing that the world abounded with vice and misery, and being ignorant of the Scriptures, and consequently of the true source whence the evils that are in the world proceeded, supposed, that the souls of men were sent into this world as into a place
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of punishment, for sins committed by them in a pre-existent state: which shows, that mankind have naturally a notion, that the subjecting of an innocent creature to so many miseries as men are subject to in this world, is inconsistent with the divine perfections: and therefore we must conclude, that man was a sinful, before he became a miserable creature; which is part of the doctrine of Scripture concerning our Fall.

BUT further, that we are fallen creatures is evident, from the corruption and depravity of our natures, especially of the soul or inward man. Every man, who is in the least acquainted with his own heart, must be sensible of the truth of what the Apostle asserts, *viz.* "That there is a law in his members, warring against the law of his mind;" something within that prompts him to evil, prompts him to act a part contrary to reason, and to the light of his own mind. He must likewise be sensible, that, on too many occasions, he has been led, by this impulse, actually to do what he ought not. Now, whence

whence comes this propensity to evil? If it be said, from evil habits, this is only a shifting of the question. That the world abounds with vice, I think none will deny; or if they do, I would ask them, What vice is? But whence come the vices that are in the world? They will perhaps answer, from example; but certainly the first vices were without example, and whence came they?

SOME men deny the distinction betwixt good and evil; but if the things we do are not wrong and sinful, why do we afterwards condemn ourselves for them? Our corruption appears in this, either that we are prompted to do such things as are actually wrong, or that we disapprove of those things as wrong which are not so in reality. Every man must allow, that one thing is wrong, namely, to hurt ourselves, or to do what we know to be contrary to our own interest and happiness; and yet how many people are there that do so? who not only act a part contrary to the commands of the Gospel, and inconsistent with their eternal interest, but daily do
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what is evidently inconsistent with their happiness in this world ; what they know must cost them much trouble and sorrow afterwards, if not eternal death and misery : nay, have not the best of men sometimes done so ? Now, whence comes this ? Either it must proceed from the weakness of our minds, that we are not able to resist the temptations to sin ; or from the darkness of our understandings, that we do not see what is really for our interest ; or from the violence of our passions, that hurry us, contrary to our inclination, to act a part inconsistent with our own happiness and interest : the fault must lie somewhere ; and whence comes this fault but from the Fall ? The only end for which reason was given us, so far as we can conceive, is, that it might serve to guide and direct our conduct ; and that the animal or inferior appetites should, on so many occasions, prevail against it, is certainly a proof that our natures are corrupted.

ANOTHER proof of our Fall is, the deformity and weakness of the human frame. We
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bear in our bodies the very marks and vestiges of our Fall, and of the divine displeasure against us. How few are there of the human race possessed of that vigour and health, that beauty and comeliness, of which human nature is capable? If any doubt of this truth, he may be convinced by ocular demonstration. Let him only look around him any time he is in the midst of a croud, or public assembly, and see how few there are whose faces are perfectly to his liking; or rather, how few there are who have not some personal deformity, either in the shape of their bodies, or the disposition of their features; whereas of the inferior animals there are many species, of which there is scarce an individual the sight of which does not please us: so that in this, as well as other respects, the brute creatures have the advantage of us. I mean not to disparage human nature: we still retain some marks of our original greatness: there is something in the make of man's body, as well as the faculties of his soul, that claims a superiority over all the other creatures in this lower world. He

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resembles a palace, but it is a palace in ruins. How far the bulk of mankind are from that perfection, either in mind or body, of which human nature is capable, is farther evident, from the excellency of some; and yet these perhaps are far from that perfection also. It is the opinion of some naturalists, that every person is born with a disease or weakness in some part of his constitution, which proves his death at last; and also, with some degree or kind of madness, which is the cause of most of our irregularities and vices: whence it is that we never attain either to that perfection of happiness, or length of days, of which our nature is capable; and why it should be so, I can see no reason but this, that we are fallen creatures. Certainly God made us to be happy, and if he had not intended happiness for us in a better, he would have made us as happy in this as our natures are capable of being.

SOME ascribe the weakness and deformity of the human body, not to the Fall, but to our departure from a state of nature, or our civilization;

civilization; for the savages, say they, are generally better shaped, and more vigorous in their constitution, than the inhabitants of civilized countries. I should be glad to know what such people mean by a state of nature: if they mean a state of greater perfection and happiness, such as that in which Adam was created, and took place while he continued in a state of innocence, I readily grant that the weakness and deformity of our bodies, as well as of our minds, is owing to our departure from such a state: but if by a state of nature they mean, a wild savage state, without speech, or any knowledge above the brute creatures, I deny this to be the natural state of man; for if it were, how comes it to pass, that in no country of the world mankind are to be found in such a state? all have the use of speech; all their own arts, though not all equally perfect. But supposing God created man in such a state of nature, did he intend that he should continue in it or not? If he did, how came man to depart from this natural state, contrary to his Maker's purpose? If they say, God did not intend

intend that man should continue in that state, they make him to have little care of his creatures, in that he did not provide a remedy for the evils, which he could not but know that our departure from a state of nature would bring upon us. To this the Christian has a ready answer, *viz.* That man fell from his original state by sin; and though our miseries are the effect of our own folly, yet God has provided a remedy for them by the Gospel of his Son. But it is a mistaken notion, that savages are generally better shaped, or more vigorous, than the inhabitants of civilized countries. The case is just the reverse, as has been sufficiently proved in a late publication, by Dr. Smith of New Jersey.

AND as the Fall of Man may be inferred from the corruption and degeneracy of human nature, so also from the frame and constitution of the world. I like not to disparage the work of the Almighty; this world is a glorious piece of architecture; and if we consider the present end and use of it, as
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destined for a place of trial, it is altogether worthy of its divine Author. But yet if I may be allowed the expression, there are not a few blemishes and defects about it, which, considering the perfections of the Deity, makes it extremely probable, that the present frame and constitution of nature is not what it once was. The earth that we inhabit bears all the marks of a curse, or of having suffered some great catastrophe. The irregularity of the seasons or weather, the extreme barrenness of the earth in many places, the vast disproportion of the sea to the dry land, the uncouth appearance which the several islands and continents have in the map of the globe; to which we may add, the frequent hitches and breaks, which, upon digging, are to be found in the different strata of the earth, do all make it probable, that this world is not as it came from the hands of its Maker. In some places the heat rages to a degree that is intolerable, in others the inhabitants are almost frozen to death with cold; in some countries the air is loaded with noxious exhalations, in others with
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thick and unwholsome fogs; and in most countries, the variableness of the weather causes innumerable diseases to the inhabitants. In a word, there are few places where the climate is altogether, and at all times, what one could wish, and what it might be; but yet there are some nearly so; which shows, what the Creator can do, and would have done, had it not been for the Fall of Man. The above thoughts are not singular or peculiar to the Writer; the celebrated Dr. Young has expressed the same thing in different words:

“ A part how small of the terraqueous globe
 “ Is tenanted by man, the rest a waste,
 “ Rocks, deserts, frozen seas, and burning sands,
 “ Wild haunts of monsters, poisons, stings, and
 “ death;
 “ Such is earth’s melancholy map, but far
 “ More sad, this earth is a true map of man.”

If we look through the world around us, what do we see but misery and trouble? some stretched on beds of languishing, crying out with pain, or oppressed with a load
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of sickness ; others mourning the loss of near and dear relations, and, like Rachael, refusing to be comforted, because they are not. Some are oppressed with poverty ; obliged to labour hard for their daily bread, and, it may be, with all their industry, can hardly get their necessary wants supplied : others have a weak sickly constitution, and are scarce a day altogether free from pain. Some are vexed with tedious and expensive law-suits ; others with domestic troubles, an extravagant wife or husband, or profligate and rebellious children. In a word, all have their troubles, or if there are any exempted for the present, they greatly deceive themselves if they think to continue long in this situation. “ Man that is born of a woman,” says Job, “ is of few days, and full of trouble. He “ cometh forth as a flower, and is cut “ down : he fleeth also as a shadow, and “ continueth not.” — “ Great trouble is created for every man, and an heavy yoke “ for the sons of Adam, from the day that “ they go out of their mother’s womb, till “ the day that they return to the mother of
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“all things,” says the wise son of Sirach.
“Man is like vanity,” says the Psalmist ;
“his days are as a shadow that vanisheth.”

BUT some will say, all this is little better than a libel against Providence. I grant it is so, if there be no life after this : but if we admit of man’s being in a state of trial and probation, or if we consider him as a corrupted fallen creature, nothing could be better suited to his state, and spiritual wants, than the miseries of life, and state of the world in which he lives ; and unless we allow this, I defy all the world to give a rational account of them. Seeing therefore we must either allow, that this world was intended as a state of trial for another, or that it is unworthy of the wisdom and goodness of the Creator, no good man will hesitate which of the two ought to be admitted. But some will say, though this world had been free of the blemishes and imperfections of which we have been speaking, still it might have fallen short of that perfection which the Almighty was capable of bestowing

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ing on it; and therefore there would have been still room for cavilling to those who are disposed for it. It seems agreeable to the wisdom of God, to make his creatures of different ranks, and to bestow different degrees of perfection on them. This he has done with the animals; some of which are far more perfect than others: they rise above one another by almost imperceptible degrees: and so, it is probable, he has done with the planets or worlds: and therefore we cannot infer, from the imperfect state of this world, that ever it was or will be better. This seems to be Pope's, or rather Bolingbroke's objection:

"Ask of your mother earth, why oaks are
" made

"Taller and stronger than the weeds they shade."

Answer: Shall we ever be paying so sacred a regard to this old poetical, or, if you will, philosophical chain of nature, that, for fear of breaking a link, God himself shall be bound by it; and forced to create a creature weak, rational, and wretched, only to fill

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one of the empty spaces betwixt perfect happiness and misery ; and to make for him a habitation wherein natural good and evil should be so mixed, as to prevent his rising above, or sinking below, his own links of the fatal, universal chain. To talk of worlds as parts of an universal whole, and hence to infer a necessity, that, by the very constitution of things, some creatures must be miserable, at least fall short of happiness, is saying neither more nor less than this, that God is not infinitely powerful, wise, and good.

BUT further, for the better solution of this objection, I observe, That there are two sorts of perfections ; first, a perfection in degree ; that is, when a being is possessed of every possible perfection ; and, in this sense, there is none perfect but God : secondly, a perfection in kind ; that is, when a thing is possessed of all the perfection that any thing of the kind is capable of, or is as perfect as the nature of the thing will admit. Thus a sun-dial is perfect, when it has all the parts belonging to things of the same kind,

kind, when the stile is properly set, and the hour-lines exactly drawn ; though the best dial is far from being so perfect a time-piece as a clock or watch, because it does not show the hour at all times. In like manner, an animal is perfect when it enjoys health, and has all the parts which other animals of its kind have. Now, though it might not be consistent with the wisdom of the Creator, to have made the earth perfect in the former sense, yet it might be expected, that it should have been perfect in the latter ; that is, as perfect as a planetary world could be ; or rather, as perfect as a planet, occupying the place in the system which our earth does, could have been: but this I have shown you is not the case ; therefore we must conclude, either that this world was at first made for a state of trial and probation, or that it is not what it originally was, when it came from the hands of its Maker. Or the answer may be expressed thus : A thing may be said to be perfect in its kind, when it is possessed of every property, or qualification, requisite to the end for which it was made. Now if
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this world was designed as a nursery for training up rational creatures for happiness in another, I grant it is perfect in its kind; but if the intention of the Almighty in creating it, was the immediate happiness of his creatures, it is far from being perfect, seeing it abounds with evils, both natural and moral. If we consider it as a place of rest and happiness, it is all vanity and vexation; but if we consider it as a nursery for another and eternal world, nothing could be better suited to the spiritual wants and necessities of men, who, both for the punishment of their sin, and to check their propensity to vice, behoved to be subjected to many labours and hardships. In order to prove this earth the workmanship of an intelligent Being, it is not necessary to show, that every thing relating to it has been done in the best manner possible, or is the best that could have been: this would be to deny the truth of the Scriptures, which assures us, that the world was originally in a better state. It is enough, that all things in it point to a certain end; that there
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are evident marks of design, counsel, and skill, imprinted on it; and that there are some things in it perfect in their kind, though the whole be not wrought up to the highest degree of perfection. Thus upon sight of a sundial, we conclude it to be the work of an intelligent being, though it be not so perfect nor so curious a piece of workmanship as a clock or watch: so upon entering a cottage, when we behold a great many vessels and pieces of furniture, fitted to various purposes, we conclude it to have been built and furnished by reasonable creatures, though its furniture be not so grand, nor its conveniencies so many, as in a palace. As a good hand is known by one sketch of the pen, and an able artist by the finishing of a single part, so may the wisdom of the Creator be known, from the exquisite contrivance there is in many things relating to this lower world, particularly its animals, though the whole be not so perfect as he could have made it: he hath, as it were, shown us what he can do, and thereby raised our expectation of something better; and that this could have been much better

ter than it is, is evident from many particulars of its constitution. We may instance in the great irregularity of the seasons, whereby not only the hopes of the husbandman are often disappointed, but also innumerable diseases bred in the human frame, that either cut the thread of life immediately, or cause multitudes drag a miserable dying life through the whole of their after continuance in this world. What numbers perish yearly in the northern climates, through the extreme rigour of the winter; and in the warmer countries, by the excessive heat! But it will be said, these things happen to make way for the race that is to succeed. But if this world were not a state of trial and probation, were it not better that those who are already in it should live out their time in happiness, than be cut off, to make way for a race who are to live only a few miserable years as well as they? Were it not better that mankind were not so prolific? or that a little more fertility had been bestowed on the earth, as it certainly would admit of it in many places? Besides, had the seasons
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been more regular, there would have been a much greater provision made for us; and consequently less need of shortening mens lives for the above purpose. From all which it appears, that infinite wisdom and power could have made this world much better than it is; and had he not intended it as a state of probation for another, his infinite goodness would have led him to do it. That man must have a high opinion of this world, or a very low opinion of the Deity, who thinks that he could not create a better, or that such a weak mortal creature as man in his present state is, the most perfect he can create. But if it be possible that there should be a state of greater perfection and happiness, why should we doubt that there is such a state? or that good men, after death, are admitted into it? If this is not an evil world, whence is it that mankind have, in all ages, been so full of complaints? nay, that the wisest and best have spoken so much of its vanity? it must proceed either from this, that men have reason to complain, or that they are naturally discontented, and apt
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to complain without reason. But whence came we by this disposition? either it must be given us by the Author of our being, or it must be the effect of our Fall: to suppose the first, would be equally absurd and impious: it would be much the same as to say, that God had given us an unhappy turn, and made us to murmur against himself, which is absurd: therefore we must conclude, that man is fallen; or, which is much the same, that this world is under a curse.

BUT some will say, had this world been as perfect as we would have it, it is possible mankind could not have borne their happiness. I grant, that in our corrupted state we could not; since, bad as the world is, we are but too apt to forget our duty: but that does not hinder why there may not be a world far more happy and perfect than this, inhabited by beings of a more perfect nature, and more capable of enjoying their felicity without abusing it. We see what a large measure of happiness some even of our
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own species are capable of bearing above others, and that through the strength of their natural temper or endowments, without the aid of experience; as appears from the different behaviour of children: and yet perhaps a creature unprincipled, and that has not learned the evil of sin by experience, is not capable of bearing a much greater degree of happiness than what is to be enjoyed in this world. But we are not to conclude from thence; that there are not worlds far happier than this, inhabited by beings either naturally qualified for the enjoyment of that happiness, or trained to it, by first passing through a state of trial.

AND now having proved this important doctrine, that we are fallen creatures, and in a state of trial, it may not be amiss, for the greater satisfaction of the reader, to answer an objection or two, that may perhaps occur to those who think seriously upon this subject.

AND, in the first place, it may be said, the miseries of mankind are no proof of their

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Fall, seeing the inferior animals, which are incapable of sinning, have their sufferings as well as we. I answer, in the words of the apostle, "The whole creation groans (or suffers) for the sin of man." The lot of mankind, and that of the other creatures, was so connected, that it was impossible for the one to suffer without the other sharing in some measure of their sufferings. The ground being cursed, or the frame and constitution of the earth changed, it was impossible that any of those creatures which live on it, how innocent soever, should not feel the effects of that change. Besides, as all the creatures were made for the use and service of man, their sufferings are a part of his punishment. The master of the house is punished, in the damage which his goods and cattle sustain. This objection therefore is of no force, unless it could be shown, that the sufferings of these creatures is not owing to the sin of man. Could we produce an instance of a race of innocent beings, subject to the same miseries as we, and whose misery did not flow from their connections with
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other creatures that are sinful, this would be an objection indeed: but as this cannot be done, the former arguments remain unshaken. But it will be said, supposing man had continued in a state of innocence, we cannot see how the brute creatures should have been exempted from suffering, unless that they too were immortal; a thing very hard to conceive. Answer: There is no need for supposing it; it would have been enough if their sufferings had not been so great as to shock the nature, or offend the eyes, of innocent man. Had he continued in a state of innocence, they should have suffered nothing from his hands, nothing from the rigour of the seasons, nothing from floods, volcanoes, &c.; perhaps too nothing from one another, at least the noblest kinds of them. This is probable, from the small number of carnivorous animals there are in comparison of the other kinds; and they too capable of subsisting on other food. And yet the argument does not rest upon our sufferings merely, or abstractly considered; but upon the degree of them, or the superiority of our suffer-

sufferings to those of the brute creatures. That the noblest creature should be the most miserable, or even that our happiness should not bear proportion to the excellency of our nature, and capacity of happiness; that a creature who so far surpasses all the rest in worth, in the nobleness and richness of his faculties, should so little surpass them in point of happiness, the only end for which these faculties were bestowed; this is a mystery quite unexplicable upon any other supposition than that of our Fall, or our being in a state of trial. But it will be said, it appears from the nature and make of some animals that they were made to live on prey; but why might not their nature and constitutions be changed upon the Fall of Man? Or perhaps the Almighty, foreseeing our Fall, so ordered and disposed the frame and constitution of the world at first as might best answer our fallen state, and created such animals in it as should serve for the punishment of our rebellion, otherwise the whole earth had been a paradise, and not one particular spot only: but I rather incline to the
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other opinion, *viz.* That there were no noxious creatures before the Fall; because Scripture assures us, that when God saw the creatures he had made, "Behold all was very good." It is the opinion of many divines, that there was a change made both on the nature and body of the serpent, "Thou art cursed above all cattle; upon thy belly shalt thou go: and I will put enmity between thee and the woman," &c. And why might not the like happen to the other creatures that are now hurtful to man? But supposing there were carnivorous animals at the first, they might (had man continued in a state of innocence) have been possessed with the same dread of him as we are of angels and superior beings. That this was the case at first, appears from the remains of this dread still to be found in the animals of prey, few of which ever make an attack upon man, unless driven to it by famine. But still it may be thought a grievance to man, though he himself had been secure, to have seen the creatures destroy one another. Answer: We do not think much

much of it now, though we ought to be much more affected with such a sight, as it serves to put us in mind of our own mortality and danger; and though it may seem that man, in a state of innocence, would be more affected with it, yet resignation to the divine Disposer of all things, and a thorough knowledge of the fitness and propriety of his conduct, would have kept him perfectly easy. It is this that preserves the angels from all vexing and uneasy thoughts, that would otherwise arise in their minds upon a view of our sufferings. These blessed spirits, we may suppose, are more apt to be affected with our sufferings than we could be with those of the brute creatures; and yet this does not disturb their tranquillity. But I rather incline to think, there would have been no animals of prey, had man continued in a state of innocence; both for the above-mentioned reasons, and also because it is prophesied it shall be so in the millennium; "The wolf also shall dwell with the lamb, and the lion shall eat straw like the ox."

ANOTHER

ANOTHER objection to the Fall is, That there appear signs of corruption in the brute creatures: they too war and fight; and many times creatures of the same species with one another. It may perhaps suffice for answer to say, That the brute creatures being left to the government of their passions, and having no principle of reason to guide them, or foresight to discern the consequence of their actions, such contests are the natural and unavoidable consequence of interfering appetites; but man being endowed with a principle of reason, it might be expected that it would restrain him from doing what is evidently to his own hurt: and that it should ever fail to produce this effect, much more that it should fail in so many instances, is to me an evident proof of the corruption of human nature. That man, the principal creature on earth, the only creature capable of knowing his Maker, and endowed with reason, should be the most lawless and ungovernable, should commit the greatest outrages, and exercise the greatest cruelties on his fellow creatures, what greater proof can

can there be of his degeneracy? Consequently the wars and fightings that prevail among the inferior animals, is no proof that he is not fallen: for his Fall consists in this very thing, as Scripture informs us, that “he is become like the brutes that perish:” like them he is governed by appetite; or the animal prevails over the angelic part of his nature. And yet we do not know but the inferior animals are in a state of corruption as well as man; that is, not only their outward state and condition, but also their dispositions, and inward natures, were changed, either by the Fall, or by the flood. Indeed it could not well be otherwise; for if the frame and constitution of the world was changed, as was observed before (particularly by the flood), that of the creatures must be changed also; for the disposition and temper of animals depend much upon the state of the world in which they live. The state of the atmosphere we see has a great effect, both on the temper of man and beast. And from what has been said, it is probable, that the state of the atmosphere, before

before the flood, was very different from what it is at present; and not only so, but the state of the world in general seems to have been greatly changed at that time. Wherein that change consisted I shall not at present enquire, but only observe, that the fertility of the earth appears to have been much impaired; whence there behoved to be a greater scarcity of food, both for man and beast: and as this is generally thought to have been the principal reason of the permission given to Noah, and his posterity, to eat flesh, so it was probably the first thing that impelled the brute creatures to prey upon one another: but whatever is of this, that there were no beasts of prey before the Fall, is certain, not only from what has been already said, but also from what God himself tells us, Genesis i. 30. "That he had
" appointed the green herb for meat to
" every beast of the earth, and to every
" fowl of the air, and to every thing that
" creepeth upon the earth:" but these three classes comprehend all the land animals; consequently they all lived at first on herbage;

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or, in other words, there were no beasts of prey.

AND now having proved this great and important article of the Christian faith, *viz.* That mankind are at present in a lapsed state, and likewise answered some of the principal objections that have been made to it, I shall conclude with a practical reflection or two upon the whole. And, in the first place, who can think of the happy state the world was in at the beginning, and not regret the woful change, or forbear to lament the many evils which sin and the Fall hath brought upon us? How happy was man while in a state of innocence, endowed with every natural and moral perfection; and placed moreover in a world that abounded with a rich variety of beautiful and useful creatures, nothing was a-wanting that could contribute either to his pleasure or improvement! having the whole volume of nature displayed to his view, and the Spirit of God for his instructor, he wanted neither amusement nor entertainment; and having all the
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fruits of paradise for his sustenance, he needed not to toil for his daily bread, nor wear out his life with anxious care and thought about the future, as men are now often obliged to do. There were then no tempests in the air to affright him, nor noxious creatures on the earth to hurt him; no scorching heats, nor pinching colds, nor pestilential vapours, to breed diseases, or impair his health; no distemper in his body, nor disorderly affection in his spirit, to prompt him to the commission of evil, and disturb his peace. Free from guilt, and happy in the friendship of his Maker, he passed his days in continual joy. But, alas! how short-lived was this happiness! "Man
" being in honour, abode not; but became
" like the beasts that perish. How is the
" gold become dim, and the fine gold
" changed: the crown is fallen from our
" heads: woe unto us that we have sinned!" How should this inspire us with an abhorrence of sin! and how fearful should it make us of offending that God, who is so awful in his judgments! who, for one sin, has
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curst the earth, and inflicted so many miseries on the human race. Had it not been for this, disease had not invaded our bodies, death would not have dissolved our frame, our happiness had been without interruption or mixture, and our prospect without an end.

AGAIN, how thankful should we be to God for his unspeakable gift, that when we had destroyed ourselves, in him was our help found! And how should we love and adore that divine Person, who undertook the work of our redemption, and has retrieved both our honour and our loss! who, in order to save us from death, and the curse which the Fall has brought upon us, was himself willing to become a curse, and suffered an ignominious death for our sakes. Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion for ever and ever.

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S E R M O N.

JOHN xi. 26.

*And whosoever liveth, and believeth in me,
shall never die.*

WHAT I propose from these words, is,
to prove to you the Immortality of
the Soul, or the Existence of a Future State.
This is one of the principal doctrines of our
religion, the foundation of all our hope and
comfort : and though we are indebted to the
Gospel alone for the certainty we have of it,
and must beware of resting our hopes on
any thing else, yet it cannot but be agree-
able to every serious mind, to see what evi-
dence there is in the nature of things for it,
and how in this, as in every thing else, Scrip-
ture and reason agree together. It may help

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to convince the unbeliever, and to strengthen the faith of the weak Christian. As farthings added to pounds increase the sum, and as a few grains thrown into the scales are sufficient to turn an even balance, so these natural reasons, in favours of our immortality, added to the stronger proofs which the Gospel affords, increase the sum of our evidence; and may, through divine grace, be effectual to fix the mind that is yet wavering, and beget in it a thorough persuasion of this great truth, which is the foundation of all religion. I proceed therefore to lay before you some of those arguments that serve to demonstrate the reality of a future state.

AND, in the first place, this is evident from the vanity and misery of human life; “ Lord, wherefore hast thou made all men “ in vain,” says the Psalmist; which would certainly be the case, if in this life alone we had hope. “ Man that is born of a woman, “ says Job, is of few days and full of trouble: “ he cometh forth as a flower, and is cut “ down:

“down: he fleeth also as a shadow, and
“continueth not.” Our present life, taken
at its utmost extent, is exceeding short, and
the far greater part of it spent in labour and
grief. What from the pains and diseases
that afflict our bodies, the crosses and disap-
pointments which vex and disquiet our
minds! what from the miseries which our
own sins and follies bring upon us, and those
which are occasioned to us by the sin and
wickedness of others! the troubles which
affect ourselves, and those of friends and re-
lations! we are almost continually under
suffering. And many times our afflictions
are so great, that all the faith and patience
we are masters of can scarce support us un-
der them. Sometimes the death of a near
relation sinks our spirits; and sometimes the
injuries of an ill-natured world disturb our
peace. At one time tormenting fears dis-
tract our thoughts; at another, the remem-
brance of our past misconduct casts us into
an agony of grief. Sometimes we are in
straits, and see not from what quarter our
wants are to be supplied, or the outgate
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that a kind and gracious Providence is making for us ; and sometimes heavy and unexpected losses came upon us, such as threaten the ruin of our credit, and seem to render our future support in life impossible. And, in all these straits, it may be, God hides his face from us : we know not whether to consider our afflictions as the corrections of a loving Father, or the frowns of an angry Judge. Through the weakness of our faith, we cannot trust in his Providence ; or, from a consciousness of our demerit, we dare not do it. How distressing is this situation ! and yet, I am persuaded, there are few people who have been any time in the world without having had experience of it. Though all have not the same afflictions, yet affliction, of one kind or other, is the lot of almost all mankind. Some are afflicted in their bodies, others in their minds ; some in their worldly circumstances, others in their friends and relations. In a word, all have their troubles ; or if there are any exempted for the present, they greatly deceive

ceive themselves, if they think to continue long in this situation.

BUT besides the greater troubles incident to human life, how many little accidents are there, which every now and then break in upon our quiet, and eat out all the pleasure and comfort of life? What do we not suffer from little affronts, little injuries, little losses and disappointments? It is true, we ought not to suffer these little matters to disturb our peace; but, alas! how great a part of our life is commonly spent before we have learned this wisdom? and even when we have nothing particular to vex us, yet how dull and insipid, for the most part, is our life? and how few are the moments when we may be said truly to live, and to enjoy any thing like real and positive happiness?

BUT, some will say, they do not see that the miseries of life are so great as we represent them; as for themselves, they are very well satisfied with their lot, and would be

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content to live for ever, or at least to a very great age, in this world, notwithstanding all the evils that are in it. It may be so; but a few exceptions do not derogate from the general rule; nor is the condition of mankind, with respect to happiness, to be judged of by that of a few. But I am apt to suspect, that these people are not sincere in their pretences, or that they are really ignorant of what passes in their own mind: they speak according as they are affected at the time, and judge of their state by the present moment: they keep no register of their past sufferings, and have not been at due pains in examining their former life, and balancing their accounts: they resemble people in the rage of a fever, who though it is evident, by their sighs and moans, that they are in deep distress, yet no sooner is the disease gone, and reason returned, than they forget all that is passed, and are ready to deny that any thing has ailed them: they are hurried on from one scene of folly to another, without ever allowing themselves time to reflect; and therefore are incapable

capable of giving a true judgment in this matter. From all which it is evident, that this present life is such a scene of vanity and trouble, that there is no reconciling it with the goodness of God on any other supposition, but that of our being fallen creatures, and in a state of trial and probation for another and an eternal world.

AGAIN, the existence of a future state may be inferred, from the dispensations of Providence towards us, or God's ways of dealing with us; not only from the vanity of human life, and the number of afflictions that happen to us, but also from the nature of them, or from what appears to be the end and design of Providence in them. God's dispensations have a voice and meaning, which they that carefully observe them will understand; and I think we may infer from most, if not from all of his dispensations, that we are made for a higher happiness than what is to be enjoyed in this world.

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AND, first, we may infer this, from the pains he takes to purge us of our sins. I speak not of the greater vices, the punishment of which seems necessary to our happiness in this world, either for the person's own benefit that is corrected, or for the instruction and warning of others; but how often are we corrected for lesser faults, and such as do not seem to be any great hinderance to our happiness in this world? and though we would perhaps be better without them than with them, yet it costs us more to purge us of them, than all the advantage we gain by it in this life. For example: How often are we corrected for our inordinate love of the world, idolizing the creature, trusting to the arm of flesh, and placing our happiness in earthly enjoyments. Daily experience teaches us, that whenever we begin to take up our rest here, to like our situation, and to think ourselves happy in the enjoyment of any thing that we possess, immediately some sharp affliction is sent to convince us of our mistake: or if a man sets his heart upon any earthly object,

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if he trusts to it, places much of his happiness in it; or if his love to it alienates his mind from God, or lessens his delight in the exercises of religion, either it is taken from him, or some how the enjoyment of it is imbittered to him. Now if this world is all our portion, why not suffer us to enjoy it, or rest in it? If we have nothing to expect hereafter, why should we not be allowed every enjoyment here, that is not inconsistent with the good and happiness of others? Why should God be at so much pains to cross us, and wean our hearts from the world, but because he wants us to set our affections on himself? and why should he be so desirous of our affections, so jealous, if I may so speak, of our hearts, but because he made us for the enjoyment of himself? and if so, then we may reasonably conclude, that we were made for a happiness hereafter; for it is but little of God, comparatively speaking, that we can enjoy here. His great jealousy shews his great love to us, and his great love infers our future happiness; for the first and principal effect of a
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true love, is, to desire the preservation and happiness of its object. And if God desires our happiness, he is certainly able to effect it.

AGAIN, the existence of a future state may be inferred, from the pains Providence takes to perfect our virtues and graces. All our experience of the ways of God serve to convince us of this truth, That it is no small degree of goodness or holiness that God requires of us; and that nothing less than perfection is the pitch we ought to aim at. Whatever our attainments are, whatever progress we have made in the ways of holiness, Providence does not suffer us to rest there. We meet with temptations and trials, that require a greater measure of grace to conquer them, or of patience to bear them. Providence first begins us with lesser trials, and after we have learned to bear these, he leads us on to greater, and after these, to greater still: nor does he ever cease, till he has thoroughly humbled and purged us, and brought us to a conformity to his law. Now, why at so much pains
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to perfect a creature, of so short a continuance as man must be, if there is no life after this? If we were not destined for a happiness of a higher nature than what is to be enjoyed in this world, why at so much pains to sift and purify us by afflictions and trials? Were it not better to let us alone, with all our faults about us, than make us suffer so many things, as what we find by experience to be necessary to purge us of them? This certainly would be the case, if God made us to be happy, and if this present life were the only state wherein we are to enjoy that happiness.

ANOTHER proof of our immortality, is, the excellency and dignity of human nature. Though man is now a fallen creature, and greatly degenerated, both in mind and body, from what he once was, yet he retains so many marks of his former greatness, and is in so many respects superior to the brute creatures, as makes it highly probable, that he was at first made, and is still destined, for a happiness of a higher nature than what is
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to be enjoyed in this world. He is evidently the principal creature on earth. The world appears, by innumerable proofs, to have been made chiefly, if not solely, for his sake. The face of nature is entirely changed by his culture and management; and without it, would, in a few years, degenerate into a wilderness, unfit even for the habitation of brutes themselves. He is the actual lord of the world, and exercises a sovereign dominion over all the creatures in it; and that not in one quarter only, but in all parts thereof. Wherever man has come, he has brought the creatures under subjection to him, and employs them for his use and benefit; which shows, that this dominion of his is not the effect of chance, but of the superior powers and faculties with which the Creator has endowed him. Not only are all the creatures in this lower world capable of being employed by him for use, but many of them seem to be made for no other end. To what other purpose is all that variety of stones, metals, and minerals, with which the bowels of the earth are stored; all of which
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are found to answer some valuable purpose in human life, and are of no use whatever to any other creature. If we compare the faculties of his mind, the compass and extent of his understanding, or his capacity of improvement and happiness, with the faculties of the brute creatures, the odds is almost infinite. How many curious arts and sciences is the human mind possessed of, which the most sagacious among the brute creatures are not only ignorant of, but incapable of being taught by any pains or contrivance whatsoever! How rich is the human mind in faculties, memory, judgment, wit, and invention! and how many innocent pleasures do men enjoy in the exercise of these, to which the inferior creatures are utter strangers! What a vast treasure do the minds of some men contain! How many languages, volumes of history, divinity, philosophy, besides all that knowledge that is the result of their own proper experience! and though others have not the same knowledge, yet their faculty and capacity of improvement is the

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same. What strange things have been done by the wit and ingenuity of man ! What discoveries in the works of nature ! What improvements in the works of art ! Which of all the numerous creatures is there, subject to our observation, which the active and penetrating genius of man has not studied, and from it derived some knowledge that is useful in human life ! Seas and rivers, winds and tides, yea the stars also, have been made to contribute to his service, and are daily employed by him to the noble uses of astronomy and navigation. What changes have been made by him in the face of the globe ! In some places, lakes have been dug, that resemble seas ; in others, whole countries have been won from the ocean ; mountains have been levelled, the course of rivers changed, the distance of the sun and stars measured, the earth circumnavigated, &c. But what shews the dignity of man most of all, is, that he is the only creature on earth capable of religion, of knowing and conversing with his Maker, contemplating his glorious works,
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and giving him praise for those displays of wisdom and goodness he has made in them : and can we think that a creature endowed with such noble faculties, a creature to whom the Creator has been so liberal, was made only to live a few years in misery, and then to perish for ever ? No, it is absurd to imagine : it would be an impeachment of his wisdom, as well as of his goodness. We can see no other end the Creator could have, in giving being to the creatures, but only to communicate of his goodness to them ; that is, to make them happy : and it is reasonable to think, that the noblest creature should be made to enjoy the longest life, and the greatest measure of happiness ; that the creature for whose sake all the other creatures in this lower world were made, and who is so greatly superior to them in the excellency of his faculties, should also surpass them in point of happiness, and that too as much as he does in other respects ; but that is not the case in this world. Whether man is at all superior to the brute creatures in point of happiness, I shall

I shall not at present dispute ; but this I think every one will readily grant, that his superiority, in this respect, is by no means equal to his superiority in others : and therefore we must conclude, there is another life, in which he shall enjoy a happiness suitable to his dignity, and those superior faculties with which the Creator has endowed him. Were the life of man what it once was, were he to reckon his years by hundreds, as in the days before the flood, there might be some ground to doubt of a future state, and to think, that the end of our creation was answered by the happiness which, in that case, we should enjoy in this world. But when we consider the shortness, uncertainty, and vanity of human life ; the hardships, afflictions, and sufferings, to which the greater part of mankind are subject ; we must have low thoughts of the goodness of God, if we can imagine this life to be the whole of our existence.

ANOTHER proof of the immortality of the soul, is founded in the immutability of the

the divine nature and purposes. The same reason that induced the Creator to give us a being, must, so far as we can judge, induce him to continue us in it. If it was to make us happy, or to communicate of his bounty to us, than which we cannot conceive any other end that is more worthy of him, then we may reasonably conclude, that we were made for a much longer duration than what we enjoy in this world, seeing the longer our existence is, the better is the design of the Creator answered, and the greater is the measure of happiness that we enjoy. We not only enjoy more of the divine goodness, by continuing to enjoy it longer, but the happiness of every particular period is increased, by the greatness of the prospect that is before us ; and the greater our prospect of the future is, the greater enjoyment we have of the present. The chief thing that imbitters our lives to us in this world, is, the fear of death, and the want of faith. We see so many instances of our mortality, that, unless we have a lively faith in another and better world, we cannot help
being

being dejected with the thoughts of it ; but in a world where the fear of death is removed, there the enjoyment must be perfect and complete. That “ the gifts and calling of God are without repentance,” seems to be one of the dictates of natural light. To give and take away, to make and unmake, to destroy the work of his hands, a creature in the formation of which he has manifested such exquisite wisdom, favours too much of human weakness to be ascribed to the divine Being : this Job takes notice of, “ Thou hast fashioned me of the clay, and wilt thou bring me to the dust again.” There is something shocking in the doctrine of annihilation. It looks as if the divine Being grudged the blessings he bestows. It is not only very uncomfortable, but it naturally leads us to entertain harsh and injurious thoughts of our Maker ; and for this reason, we may conclude it to be false. Even the dissolution of the body cannot easily be accounted for, but on the supposition of the resurrection, and our being fallen creatures. Sin, like a leprosy,
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has so infected our mortal bodies, that they must be taken down, and purified in the grave, before they are thoroughly cleansed. This argument does not hold, at least not equally, with respect to the brute creatures: because the Creator seems evidently to have had other ends in giving them a being, than merely to communicate of his goodness to them; namely, to serve man, and to adorn his earthly habitation; which ends being answered, there may be no farther occasion for them. Besides, they are only capable of happiness in a low degree; though they are subject to few diseases, and are wholly free from those inward pains that accompany guilt, and on this account may be said to be happier than the human race, yet they have not that capacity of happiness; for there is a great difference betwixt happiness, and the capacity of it. Angels are capable of more happiness than man, at least in his present state, and yet some of them are miserable; and man is capable of more happiness than the brute creatures, though perhaps many of the human race are far from being so happy
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as they. We possess many faculties which the inferior animals want; and from which we derive much, and might derive still greater pleasure, were it not for sin: we may instance in the faculties of contemplation, admiration, invention, reason, and speech; which are all faculties peculiar to the human race, and from which we derive much innocent pleasure. This great difference betwixt the human soul, and that of brutes, takes away all ground of objecting to the immortality of the one, from the death or annihilation of the other: and yet who can tell, whether the souls of brutes die or not, though they are incapable of the enjoyment of God, being neither rational nor accountable; yet they may have a place in the other world, as well as they had in Paradise; and there are not a-wanting in Scripture, texts that seem to countenance this opinion. See BURKIT on Romans viii. But it will be objected, That God may have reasons for taking away our being, though we cannot discover them. Answer: No doubt he may (and therefore nothing but
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Divine Revelation can afford us certainty of the soul's immortality); but till we can discover what these reasons are, which I believe we never shall, the above argument must hold good.

ANOTHER proof of the immortality of the soul, is founded on the spirituality or immateriality of its nature or substance; for if it be immaterial, it must be independent of the body, and consequently capable of surviving it; and in that case, no reason can be given why it should perish with it. Now that the soul is immaterial, is evident from this, that the properties of matter and spirit seem to be totally different from one another. For example; Thought, or sensation, has not the smallest resemblance either to solidity, figure, extension, or motion: it is neither like a globe, a cube, nor a prism; nor is it like to any of these, moving either in a strait line, or in a curve. If I chance to cut myself with a knife, the pain that arises from this is neither black nor white, hard nor soft, light nor heavy; nor is it like to any

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of the known properties of matter. Now, seeing the properties of matter and spirit are so different, what can we conclude, but that the substances themselves are different also? Though some experiments, that have lately been made on electricity, do exhibit phenomena not unlike some of the motions of an animal body, yet it doth not appear from these, nor from any other experiments, that the electrical fluid is endowed with sensation. Puppets, and various automata made by men, have exhibited motions that do more nearly resemble those of a living creature than any of the phenomena of electricity; yet none but fools and children ever imagine, that such automatas are endowed with life. Nay, there have been some automata, whose motions were more curious than all the motion that some creatures are capable of, which nevertheless we believe to be endowed with life or sensation; so that sensation is something different from animal motion. Another thing which proves this, is, that some of the motions, even in the human body, are performed mechanically; such

such as the peristaltic motion, the systole and diastole of the heart. These motions are quite involuntary, and have no dependence upon the mind, or sentient principle: they are performed not only without its consent, but even without its knowledge; and if they are owing to the influence of the nervous fluid, as is generally thought, they shew that this fluid, and the sentient principle, are two distinct things. That the soul is something distinct from the grosser parts of the body, is evident; that is to say, it is neither our flesh, nor our bones. This every body will allow. But, I add, neither is it any of the finer parts of the body: it is neither the animal spirits, nor the blood, nor any other fluid extracted from the blood; because these are all in perpetual flux, and scarce two days the same; whereas we are conscious to ourselves, that we are the same creatures we were many years ago. Every man believes and acts upon this principle, the Atheist himself not excepted. Now, if the soul be neither the grosser nor the finer parts of the body, it is no part of it at all,

all, but a distinct substance, capable of existing by itself.

FURTHER, the immortality of the soul, is demonstrable from its simplicity. When we turn our thoughts inward upon the mind, we perceive it to be a simple uncompounded being : it does not appear to consist of parts, or to be divisible ; and consequently cannot be destroyed but by being annihilated : but as there are no instances of annihilation to be found among the works of God, we cannot but conclude, that it is immortal, and exists after the dissolution of the body. If the smallest particle of matter, that had a being at the beginning, exists still, and will, as philosophers think, exist for ever, can we imagine, that the living principle within us exists no longer than the short span of human life ?

HAVING now proved, by a variety of arguments, that the soul is immortal, it may not be amiss, for the greater satisfaction of the Reader, to answer an objection or two,
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made by a late atheistical Writer. The proof of a future state depends on the divine goodness, which has been all along supposed in the foregoing discourse. "But," says he, "why take this attribute of the Deity for granted? or, why ascribe to the cause, any qualities but what actually appears in the effect? we know God only by the discoveries he has made of himself in his works; but this world abounds with so many evils, that it may justly be questioned, whether the sufferings of mankind do not overbalance their enjoyments? and if this is the case, how does it appear that God is good?" Answer: All that this objection amounts to, supposing it were well founded, is only this, that we cannot prove the divine goodness: and supposing we could not prove it, yet we both may, and ought to believe it. It is a common saying, and it is founded on common sense, that we ought to believe well of every man, till we see some good reason for believing the contrary; and even though some appearances be against our neighbours, yet if these can
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be accounted for consistently with his honesty, it is our duty to believe it: and if we ought in this manner to judge of our fellow creatures, much more is it our duty so to judge of our Creator: for though this world abounds with evils, yet these may be accounted for consistently with the divine goodness; nay they may be the very effect of his goodness; they may flow from love, and lead to happiness, as Scripture assures us they do: and therefore it is absurd, on this account, to question the divine goodness. How unreasonable would it be to find fault with a parent, because he corrects his child, and sends him to school, where he is obliged to learn many a tedious and painful task, besides suffering confinement, and sometimes feeling the smart of the lash? Now we are the children of God, and it doth not yet appear what we shall be, otherwise we would never cavil with our Maker, on account of the evils that are in the world. This I say, on the supposition that the divine goodness could not be proved: but it can be proved, and that by more arguments than

than one. And, first, it may be proved, even from the present state of things: for though we cannot look into mens hearts, to see how far they are happy or not, neither can we measure their happiness or misery as we do their stature, yet, I believe, taking one man with another, and one age with another, the sufferings of mankind are more than balanced by their comforts; especially if we take in the comforts of religion, which has made many rejoice and be happy even in tribulation. To this we may add, that most of the wild animals, particularly the birds, do certainly enjoy a happy life: they have no anxious cares, no sense of guilt, are subject to few or no diseases, and generally well provided both against hunger and cold: their pleasant notes, and wanton motions, indicate their satisfaction: so that, upon the whole, their appears to be more happiness than misery even in this world; which is sufficient to prove, that God is good, and desires the happiness of his creatures: and if he has not bestowed more upon them, it is because
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this world is only preparatory to another. That there is so much happiness in the world, proves that God is good ; that there is not more, proves that there is a future state. Besides, the goodness of God is evident from this, that more happiness accrues to a rational being, from the exercise of goodness, than of the contrary principle. The pleasure and satisfaction which a person of a benevolent turn does, by any kind of office, impart to another, is reflected back on himself ; and the pains which we unnecessarily or wantonly give to our neighbour, return into our own bosom : and therefore the divine Being, as he desires his own happiness, must delight in the exercise of goodness. Another proof of this, is, the universal consent and agreement of mankind in the belief of it. All nations of the world, both ancient and modern, men of every sect and denomination, Jews and Christians, Mahometans and Pagans, all agree in this great truth, That God is good ; not only that there is some supreme Being, who made and governs the world, but also that
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he is benevolent, loves his creatures, and desires their happiness. Some indeed, among the ancients, denied the being, or rather the providence of God; others maintained the existence of two independent principles, the one the author of all good, and the other the author of all evil; but none that have owned the being of a God, ever presumed to question his goodness, till Mr. Hume thought fit to do it: and this general consent of mankind, though we had no other proof, is alone sufficient to persuade any reasonable man of the divine goodness, especially when we consider, that there is no proof at all on the other side. "But," says Mr. Hume, "supposing the
"divine Being good, we cannot ascribe to
"him more goodness, or indeed more per-
"fection of any kind, than what appears
"in his workmanship," or than what the manifestations he has made of himself in the works of creation and providence amount to; because we know him only by his works: and therefore cannot infer, from these perfections, that ever we shall

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enjoy a greater measure of happiness than what he has already bestowed upon us; or that, in any part of the universe, there is, or will be, a better world than the present. But this objection is sophistical, being founded on a double meaning; for the workmanship of God, or the world, may be taken in very different senses; and, according as we take it, what Mr. Hume affirms concerning it, is either true or false. First, by the workmanship of God, or the world, we may understand this lower world, with the creatures belonging to it; or the earth, such as it now is, and has been for some ages by-gone: and, if we understand the phrase in this sense, it is false to say, that we cannot ascribe more goodness, or greater perfection, to the Deity, than what appears in his workmanship; for it is pretty certain, from some of the modern discoveries in astronomy, that there are in the universe planets, or worlds, wherein there is a much more magnificent display of the divine perfections than in this world of ours. We may instance in the planet called Jupiter,

ter, which is not only much larger, but has also a more glorious retinue of satellites: and, if the conjectures of some of the ablest astronomers be true, his inhabitants enjoy a much greater equality of weather, which must be very conducive to their health and comfort. Besides, history, both sacred and profane, informs us, that this world was once in a much happier state than what it is at present: men counted their years by hundreds; and the son was hardly ever known to die a natural death before the father. The poet Horace, who was by no means a credulous person, speaks of it as a thing that no body questioned in his time;

“ Semotique prius tarda necessitas

“ Leti conripuit gradum.”

And this happy state lasted for near two thousand years; which not only proves the divine goodness, but also, that God is able to create a better world than what the present is: and if he is able, and also good, it is most natural to think that he will do it, or that there will be a better world after this;

this ; for the proof of a future state does not depend on the supposition, that God is infinitely good. I am very far from denying that he is so ; but I say, that the proof of a future state does not depend upon it : all that is necessary to prove it, is only to show, that he is good, and that he is steady in the exercise of this principle. If I know that he loves me, and sincerely desires my happiness, no matter whether his affection be strong or not ; I may expect from him every good thing that he can give. Before man can be prevailed upon to give, or do, any thing for his fellow creatures, he must love them to a certain degree ; because we can neither do, or give, but we put ourselves to trouble, or lessen our own stock : but as God is almighty and all-sufficient, to induce him to give, or do, any thing for his creatures, a simple willingness is all that is necessary. Secondly, By the world, or workmanship of God, we may understand the universe, or what the Scripture calls, the heavens and the earth ; comprehending not only this lower world, or the solar system,

stem, but also the third heavens, with all the living creatures that inhabit them, and events that have happened in them. If we understand the phrase in this sense, it is perhaps true, that we cannot ascribe any attribute, or any degree of perfection, to the Deity, but what he has displayed in his works: but what is that to Mr. Hume's purpose? Who knows all the works of God, or what displays he has made of his perfections in former times, and in other parts of the universe? Who knows but in some distant region, there is a more magnificent display of the divine attributes, and a scheme of administration more suitable to the perfections of the Deity. Scripture assures us, that this is the case; nor does any thing that Mr. Hume has said, prove the contrary. But, letting this pass, is there not even in that part of the universe, which is subject to our observation, such a display of the power and wisdom of God, as is sufficient to convince any reasonable man, that these perfections of his are infinite? and as for the divine goodness, though we could not prove
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it to be infinite likewise, we have already shown, that the proof of a future state does not depend upon it. But, to set this matter still in a clearer light, I add, that if there can be a better world than the present, and if it requires no greater power and wisdom to create such a world than what was necessary to the creation of this, then we have all reason to conclude, from the goodness of God, that either there is, or will be, a better world than the present. Now, that there can be a better world, appears from what has been already said, in the two preceding Essays; wherein we pointed out some of the imperfections, or evils, that are in the present frame and constitution of the world; and also showed, how most of these could have been remedied or prevented: and that the power and wisdom which was necessary to the creation of this world, is sufficient for the creation of a better, will appear to any one who bestows the smallest reflection upon the matter. It is surely as easy to create a world, wherein there are no noxious creatures, tempests, volcanoes, or earthquakes,

as to create one with these evils in it : or if any one thinks these things necessary, surely the wisdom that planned the universe, and contrived so curious and wonderful a machine as that of the human body evidently is, could easily have devised ways and means to have prevented all the bad effects of them. Who doubts but he that has made some parts of the earth remarkably fruitful, could have bestowed the same fertility upon all? or, that he who made us, and knows our frame, is able either to prevent or rectify the disorders that are incident to it? And that the same power which created us, could have made us immortal, is evident from this, that to make a creature immortal, is nothing but to preserve it in being; and preservation if it be not an easier work than creation, it is certainly not more difficult. As to the moral evils that are in the world, that the divine Being could have prevented them also, who can doubt? surely he that created the human soul, has all power over it, can enlighten, strengthen, and sanctify it; and as he could
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have prevented our fall, so he is able to remove all the evils which it has brought upon us.

To sum up all that has been said upon this head, if there can be a state of greater happiness and perfection than the present, then there is the greatest reason to conclude, from the divine goodness, that either there is, or will be, such a state; that as his end in giving being to the creatures, was to make them happy, so there is, or will be, in God's great empire, some happy region where this end is attained. It will perhaps be objected, that this proves the existence of such a state, but does not prove, that man is to be partaker of it; but if there is such a state, and man is capable of it, then it is more than probable, that he shall sometime or other enjoy it; for it is unreasonable to imagine, that God would form a creature with faculties fit for enjoying, and likewise implant in him a strong desire after, a happiness which he never intended to bestow on him. But it is objected to this argument,

ment, that men have naturally a desire after many things which they never do, or can obtain. For example: The desire of riches is almost universal, yet we see few have the luck to obtain them. Answer: The desire of riches is for the most part nothing but the desire of happiness, there being very few who desire them for their own sakes, or who would not be content to be without them, if they might have other things necessary to their happiness: but the desire of this is natural to the human mind; and therefore, as all may, so, it is to be hoped, a great part of mankind shall obtain it.

“Man’s thirst for happiness declares it is,
“For nature never gravitates to nought;
“That thirst unquench’d declares it is not here.”

If it should be said, Why then was not man put into this happy state at first? Answer: It may be conducive to the happiness of a creature, in such a state, formerly to have gone through a state of trial. Our future happiness may be increased, by comparing it with the present, as opposite qualities are

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heightened by being contrasted. How sweet will it be to stand on the shore of Immanuel's land, and look back on that tempestuous ocean in which we have been tossed here below !

REFLECTIONS

ON

LORD MONBODDO'S

ORIGIN AND PROGRESS OF LANGUAGE.

THE professed design of his Lordship, in this Book, is to show, that the human race were originally destitute of reason and speech, and in no respect superior to the brute creatures; an opinion so disgraceful to human nature, so contrary to the principles of Christianity, and facts recorded in Holy Writ, that it is no wonder that it roused the indignation of mankind, especially the serious part of them, and such as wish well to the interests of religion. Accordingly it was no sooner published, than there appeared, in the periodical papers, several severe strictures and criticisms upon it; some of which, as they are very well wrote, and serve in part to confute his Lordship's
argu-

arguments, I would recommend to such of my Readers as desire farther information upon this subject: they are chiefly to be found in the Weekly Magazines of the year 1773.

THE errors and paradoxes maintained by his Lordship are so many, that to undertake a serious refutation of them all would be endless, as it is indeed a needless task; some of them being so ridiculous, that barely to mention them, is a sufficient confutation of them. He maintains, for instance, that to walk upright is not natural to mankind, but the effect of education or custom, and that men went at first upon all-four: that there have been some of the human species with tails, like the beasts; and he thinks it probable, that the whole species had them at first: that man, in his original state, is neither rational nor political; and that he may become as perfectly amphibious as a seal or an otter. Such absurdities as these merit very little consideration, and have been already sufficiently exposed. All that I propose,

pose, therefore, is only to consider his Lordship's opinion with respect to the Origin of Language; which is, that it is neither the effect of divine inspiration, nor yet natural to mankind, but a human invention, or art, which was not discovered till some ages after the creation. Upon this head, he has advanced some things that deserve to be considered; and the more so, that they seem to have made a considerable impression on the learned world.

ONE argument used by the Author, to prove, that language, or speech, was the invention of men, some considerable time after the creation, and not the gift of God, bestowed on the first of our race, is founded on the present savage state of some nations, and the many imperfections that appear in their languages. But this is no proof of the barbarity, or savage state, of the first men; for it is certain, that human nature is capable of degenerating, as well as being improved; and in whatever state God created man, be it ever so low, it was possible
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for him to degenerate from it, or sink below it, as well as rise above it. No argument therefore can be brought, from the present state of human nature, in any part of the world, to prove what mankind were at first : and the only arguments we can go upon, are, the moral perfections of the Deity, the fitness and propriety of things, and the authority of Divine Revelation : for since it was as easy for the Almighty, to have created man in a state of perfection as otherwise, the only question is, Whether it was fit and proper to be done ? that is, Whether it was consistent with his wisdom and goodness, most for his own glory and the good of mankind, or not ? and that it was, is, I think, evident, from the nature of the divine perfections. It is certainly more consistent with infinite wisdom and goodness, to suppose, that man was created at first in a state of perfection ; that he was endowed with every natural accomplishment, and had moreover some supernatural gifts ; or was instructed, by his Maker, both to speak, and do other things necessary to his
comfort

comfort and happiness: this certainly is more consistent with the divine goodness, more for the glory of God, and the good of mankind, than to suppose, that God left him wholly to the guidance of his own reason, without any supernatural light or instruction, in a state wherein he had more need of it than any of his posterity!

BESIDES, it is no difficult matter to account for the savage state of some nations, and the imperfection of their languages, even upon the Christian plan: for the planters of distant countries, being at first few, and forced to disperse themselves among the woods, for the sake of gathering their food, which must have been chiefly by hunting, and having little commerce, or occasion of conversing with one another, they behoved, through length of time, to lose the use of many words. Living at a distance from one another, and possessing large tracts of land, which supplied them with plenty of game, and fruits that grew spon-

spontaneously, they were under no necessity of cultivating the ground, had no arts or learning, and consequently few ideas or words. But this is not all. As every little society and family have words peculiar to themselves, which spring up accidentally among them, and if those who speak the same language are for any time separated, they soon begin to differ in speech, so the families of these savages, living separately, would not only, as has been said, lose the use of many words which their progenitors, that came from more civilized parts of the world, would bring with them, but they would also invent new ones; by which means their language would, in a little time, become very different from what it had been: so that when two families began to unite, the only method by which they could converse would be by signs, or tones and gestures; and though they would soon learn each other's language, yet, having been long accustomed to converse by signs, they would be apt to use them after the occasion or necessity of using them was gone, and

and in their conversation to join signs and words together. This is the true cause why signs were so much used by the ancients, and still make a great part of the language in China. This also accounts for the great number of synonyma that are to be found in most languages; for when families that spoke different languages came to unite, their languages would unite also; that is to say, the language used by two or more such families, when united, would be a compound of the several languages which they used before their union: each would learn the other's language, and retain their own too, at least in part; and consequently, they would have different words for the same thing, or a multitude of synonyma.

THE imperfection of a language is always owing to the ignorance, or the rude and barbarous state, of the nation that speaks it; and the ignorance, and barbarism of a nation, proceeds from different causes: sometimes it is owing to their insular situation.

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In ancient times, before there were any considerable improvements in navigation, or any of the conveniencies which now render travelling so easy were found out, the inhabitants of distant islands, and such places as were cut off from the continent by impassable seas, rivers, or mountains, or that lay far from the centre whence mankind were propagated, behoved soon to degenerate, and lose the arts, for want of commerce, and the means of cultivating them. Sometimes the rudeness of a people is owing to the barrenness of the country they inhabit. A barren country is always thinly peopled: and when this is the case, when men live only in small villages, or single houses, and at a great distance from one another, and consequently have little opportunity of conversing, they soon degenerate, and lose the knowledge both of words and things: besides, in a country that is very barren, men are so taken up with providing for their necessary wants, that they have not much time to converse, or to study the more refined arts. Sometimes it is owing to the
climate,

climate, to the excessive heat or cold of a country: hence, in Guinea, and such places as lie within the polar circle, human nature is observed to be in a lower state, or more degenerated, than elsewhere. Another, and one of the principal causes of the rudeness and ignorance of a people, is, their want of the metals, or rather of skill in working them; particularly of brass and iron. Most of the useful arts, such as serve to polish a people, and to adorn human life, are carried on by means of these, or of tools made of them: without them we can neither till the ground, nor build ships or houses, nor make furniture of any kind, to any sort of purpose or perfection: and therefore, where they are wanting, the state of a people must be very rude and barbarous. The want of domestic animals must also contribute to this effect; as will appear to any one who considers, how many advantages we, in this part of the world, derive from their services. In a word, many causes may be assigned for the ignorance and rudeness of a people: but it is evident,

evident, that whatever contributes to this effect must also contribute to the imperfection of their language: where men have few arts, few objects to occupy the mind, and little occasion of conversing together, they must have few words, or their language must be barren and imperfect. In this way may we account for the imperfections that are to be found in the language of some nations.

ANOTHER supposition which accounts for this, is, that when God was pleased to confound the language of men at Babel, he did not inflict this judgment equally upon all; but some persons, or families, were more affected by it than others: some retained the use of their former language: to others, their language was only changed in part, so as as to become unintelligible to their neighbours; which might be without any radical change; as is evident, from the difficulty which those that speak different dialects of the same language often have in understanding one another: others, we may suppose,

suppose, were deprived of the use of speech altogether; and that these, upon the dispersion which followed, retired to some remote country, where, being cut off from all correspondence with the rest of mankind, they were left to invent a language to themselves, as their wants, or other causes, should lead them to it. That all were not equally affected, by the calamity which fell upon mankind at that time, seems to be acknowledged by most of our divines; who think, that the Hebrew is the same language with that which was spoken by our first parents.

ANOTHER argument used by the Author, to prove, that speech was the invention of men, some considerable time after the creation, and not the gift of God bestowed on the first of our race, is, that there are in every language a multitude of words, which seem to have been suggested by the affinity, or resemblance, there is betwixt the sound of the word, and the thing signified by it: as for example; *boeuf*, ox; *ulula*, owl;
mugire,

mugire, to low; *beler*, to bleat; *clango*, to clank, or make a noise, &c. But this argument is far from being conclusive, since the affinity there is betwixt certain words, and their correspondent ideas, might have taken place in the language of our first parents, whether we suppose it to have been of their own invention, or that they were taught it by the Supreme Being. If we suppose the former, what was to hinder Adam from imitating the cry of any creature in the name he gave it? or, from taking a hint from the noise or sound it made, when he was about to invent a name to it? or, supposing our first parents were taught to speak by their Maker, why should we not think, that, in teaching them to give names to things, he would sometimes make choice of words whose sound was expressive of the sense, or had a resemblance to the thing signified. It is evident such words have this advantage over all others, that they are more easily remembered, and do more quickly excite the idea. One would imagine, that a language taught by the Divine Being should

should be the most perfect of all languages ; and, therefore, whenever there was a word to be had that could by its sound help to convey an idea of the thing to be named, infinite wisdom would make choice of it ; at least when such a word had nothing harsh, or unpleasant, in its sound. Accordingly we are told, that the Hebrew, which is commonly thought to have been the first language, has a great number of such words in it. But supposing that the first language had few of these kind of words in it, and that they are an imperfection, as it must be owned that some of them are, being very harsh, though expressive, it is easy to assign a reason for the general use of them ; and that is, the weakness of our faculties or memories. When we are at a loss for a word, or unable to recollect the name of a thing, we invent one ; and that, for the most part, has some affinity in its sound with the nature, or properties, of the thing we want to express : and a word, so invented, soon becomes current, if pleasant, or expressive. From what has been said, therefore,

fore, it is evident, that the first language; whether we suppose it to have been invented by our first parents, or that they were taught it by their Maker, it might have such words in it. But whatever is of this, our first parents were certainly as able to invent a language as any of their posterity: nor can I see the smallest reason for Monboddo's opinion, that speech was not invented till some hundreds of years after the creation. I am sensible of the difficulty of pronouncing articulate sounds; and am persuaded, that if we were not accustomed to it from our infancy, we would not think it so easy a matter as we do. But this difficulty was the same in all ages; nor were the first men less capable of surmounting it than those of after times: their natural faculties were certainly as good, and they had as much occasion for the use of words. Besides, some articulate sounds are not very difficult to pronounce; and therefore it is natural to think, that men would begin to use them as soon as they had occasion for them; that is, as soon as they had a being.

But

But why may we not call in the divine aid, to the invention of this most useful art? Why may we not suppose, that our first parents learned it from their Maker? Scripture seems to intimate this; and there is certainly nothing absurd in the supposition. Nay, is it not natural to think, that the same goodness which induced the Almighty to create our first parents, would also induce him to give them his assistance, in the invention of an art, so necessary to the comfort and happiness of their lives? Perhaps, not only this, but all other useful arts, are owing to something of divine inspiration. It is remarkable, that the most useful are all of the greatest antiquity; and why should not speech, which is one of the most useful, be reckoned among the first that were invented? But it seems that nobody was able to find out this useful art but the old Egyptians; and the rest of mankind were all idiots, or four-footed beasts, with horns and tails. But raillery apart, were not the Babylonians as ancient a nation, and as famous for their knowledge in the arts and

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sciences,

sciences, as the Egyptians? and why should they not have the honour of inventing speech as well as the other? But Scripture informs us, that mankind originated in that country; that our first parents were created there; and that Noah, and his family, likewise settled there: and to suppose that speech was first invented in that country, would have given too much countenance to the Sacred History.

BUT further, that all mankind were once united in one society, and spoke the same language before their dispersion, is evident from this, that there is a multitude of words the same in all languages *. For example :
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* Words, in passing from one language into another, vary according to the following rules :

1. The affines *p*, *b*, *f*, and *v*, are often changed into one another. For example : *B* is changed into *v*; as, *biotos* into *vita*, *boulomai* into *volo*, *habeo* into the English *have*, and the French *avez* : also, *febris*, a fever; *ebur*, ivory; *taberna*, a tavern; *guberno*, to govern. *B* is also changed into *p*; as, *abba* into *pappa*, episcopus

The names of family-relations, and pronouns, for the most part are so. Thus *father*, and *mother*, and *brother*, in the Persian, are *bader*, *mader*, and *brader*: so *father*, and *mother*, and *daughter*, in the Greek, are *pater*, and *meter*, and *tbugater*; which
last

copus into *bishop*, *bourse* into *purse*: so we say either *captain* or *cabtain*. *F* is sometimes changed into *b*; as, *frater* into *brother*, *flo* into *blow*, *foro* into *bore*, and probably *follis* into *bellows*. *V* is sometimes changed into *f*; as, *vannus* into *fan*, *vater* into *father*, and *vir* into the Gaelic *fer*. *P* is often changed into *f*; as, *pinna*, a *fin*; *pisces*, *fishes*; *pater*, a *father*; *pour*, *fear*; *pyr*, *fire*; and *pedes*, by changing the *p* into *f*, and the *d* into *t*, becomes *feet*. *P* is changed into *v* in the French words, *ensevelir*, to *bury*, which comes from the Latin *insepelire*; and *evesque*, *bishop*, which comes from *episcopus*.

2. The affines *c* or *k*, *g* and *h*, are often changed into one another. For example: *C* or *k* is often changed into *h*, and *vice versa*; as, *cornu* into *horn*, *hooper* into *cooper*, and *hedus*, quasi *kedus*, a *kid*: so what we, in the Low Countries, call *mac*, the Highlanders generally pronounce *mah*; as, *Mahconel*, *Macdonald*: so we say indifferently, *carta* or *harta*, *corus* or *horus*, *corda* or *horda*. *G* is often changed into *c* or *k*; as, *ginosko*, to *know*; *gonu*, or *genu*, *knee*; *gar*, *car*; *gemul*,
camel;

last word is very like *daughter*. *Father*, in the Spanish, is *padre*; in Italian, *padro*; in French, *pere*; and in High Dutch, *vater*; Low Dutch, *vader*; Swedish, *fader*; Welsh, *tadyr*; in Latin, *pater*; in Greek, *pater* and *pappa*; in Hebrew and Ethiopic, *abba*; in

camel; *figus*, a *fig*; *gueri*, to *cure*; *geranos*, a *crane*: so the French say either, *canif* or *ganif*, a *knife*.

3. The affines *t*, *d*, and *th*, are often changed into one another; as in the word *tonitru*, which casting away the termination, is *toniter*; and changing the *t* into *th*, is *thunder*; and in the Dutch, *dunder*: so by turning *th* into *d*, *thugater* becomes *daughter*; and *theos*, *deus*. *D* is changed into *t*; as in *scheda*, a *sheet*; *id*, *it*; *ad*, *at*; *quod*, *what*; *sedes*, a *seat*.

4. *V* is often changed into *w*; as, *vermes*, a *worm*; *vespa*, a *wasp*; *valeo*, to be *well*; *via*, a *way*; *vinum*, *wine*; and *ventus*, by changing the *v* into *w*, and the *d* into *t*, is just the English word *wind*.

5. *G* is also changed into *w*; as *Gallia*, *Wales*; *Guileame*, *William*; *gurrene*, *warren*; *garderobe*, *wardrobe*; *gages*, *wages*; *guerre*, *war*.

6. *C* is changed into *ch*; as, *Carolus*, *Charles*; *camera*, *chamber*; *castus*, *chaste*; *caseus*, a *cheese*; *cerasus*, a *cherry-tree*;

in the Gentoo and Bengal languages, *bap-pa*; as may be seen in the Pater Nosters in Salmon's Grammar. *Father* and *mother*, in the Chinese, is *fou* and *mou*; which, considering the genius of their language, is as like the English as may be. See Du Halde's History of China, page 402. Another word that is the same in most languages, as may be also seen in Salmon's Grammar, is *will*; which, in Spanish, is *voluntade*; in Italian, *volunto*; in French, *volunte*; in Slavonic, *volija*; in Russian, *voila*; in High and Low Dutch, *wille*; in Swedish

tree; *cesta*, a chest; *castigo*, to chastise; *castanea*, a chestnut; *charta*, a charter; *canalis*, a channel, &c.

7. *Qu* in Latin, is often turned into *wh* in English; as, *qui*, *who*; *quia*, *why*; *quando*, *when*; *quod*, *what*; *quem*, *whom*; *cujus*, *whose*.

8. *N* is often changed into *m*, especially before *m*, *b*, and *p*; as in *combibo*, *commuto*, *compono*, for *conbibo* &c. So the Hebrew *ni* is changed into *me*, which it signifies. So *an* and *on*, in the accusative of Greek words, is turned into *am* and *um* of the Latin, as *musan* and *anemon*, into *musam* and *anemum*.

and

and Danish, *willie*; in Welsh, *ewyllis*; in Gaelic, *tboil*; and in Hebrew, *boil*: in Greek, it is *boulomai*; and cutting off the *mai*, which is only a termination, and changing the *b* into *v*, which is often done, there remains *vulo*, which is almost the same with *volo*, in the Latin.

ANOTHER instance of the affinity betwixt the languages, as may be seen in the foresaid Grammar, is the word *name*; which in Spanish is *nombre*; in French and Italian, *nom*; in Low Dutch, *naem*; in High Dutch, *nabme*; in Swedish, *namyn*; in Danish, *naffn*. In the Persian, *nam tu* is *thy name*, which is just *nomen tuus*; in the Bengal and Gentoo languages, it is *namma*; in the Malabar language, *namnum*; in Hungarian, *neved*; in the Greek, *onoma*; and in the Latin, *nomen*.

ANOTHER instance, which may also be seen in the Pater Nosters, is the pronoun *thy*; which in Spanish is *tu*; in Italian, *tuo*; in French, *ton*; in High Dutch, *dein*; in English,

English, *thine* ; in Danish, *din* or *dit* ; in Swedish, *tin* ; in Welsh, *dy*, which is very like the English *thy* ; in the Gaelic, it is *do* and *te* ; in the Latin, *tuus* ; in Persian, *tu* ; in the Slavonic, *twoi* ; and in Hungarian, *te*.

Now, is it not truly wonderful, that in so small a specimen as the Lord's Prayer, there should be found no less than four words that have a manifest affinity in most languages ? and were any person thoroughly acquainted with all the languages in the world, I make no doubt but he might find many more instances of agreement amongst them. There is one word that seems to be the same in all languages ; it is so at least in all that I have had access to examine, and that is *me*, which is the same in Greek, Latin, French, English, Gaelic, Dutch, and even in the language of the North Americans ; as may be seen in the Vocabulary in Carver's Travels, where *meob* is *me*, or *I* : and, in general, there is a great affinity betwixt the pronouns in all languages. So
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the Hebrew pronoun *nu* is the same, both in sense and sound, with the French *nous*, and not unlike the Latin *nos*, and the Greek *noi*, which is the dual of *ego*. So the pronoun *quod* is in English, *what*; in Gaelic, *kat*; in French, *que*. So there is an affinity betwixt the Hebrew *atta* or *ta*, and the Latin *tu*, the Gaelic *tu*, and the English *thou*; as there is between the Hebrew *elle*, and the Latin *ille*; between the Hebrew *badse*, and the Latin *bance*; and between the Hebrew *bu*, and the English *he*.

ANOTHER instance of the affinity betwixt the languages, is the word *horn*; which in Greek is *keras*; in Hebrew, *keren*; in Latin, *cornu*; in French, *corne*; in Dutch, *boorn*. The word *God* is also the same in many languages; in Hebrew it is *Jab*, which is pronounced *Iab*; in the Gaelic it is *Iab* or *Diab*; in Greek, *Dia*: so the Hebrew *Jehovah*, and the Latin *Jove*, are very like other. The words *day* and *night* are also the same in many languages: *night* in
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the Greek is *nuētos*; in Latin, *noctis**; in the Gaelic, *nobk*. Day in Latin is *dies*; in Danish, *dag*; in Gaelic, *dieu*; in Slavonic, *dei*, *day*, and *daid*; as may be seen in the Bohemian, Polish, and Russian Pater Nosters. The Hebrew *col*, the Greek *holos*, and the English *whole*, are the same in sense, and nearly the same in sound. The numbers are the same; which in Greek are, *hen*, *duo*, *treis*; in Latin, *unus*, *duo*, *tres*; in Gaelic, *un*, *ga*, *tri*; in French, *une*, *deux*, *trois*. So *six*, *seven*, in Hebrew are *shefb*, *shebang*; in Latin, *sex*, *septem*; in Greek, *hex*, *hepta*. *Arguron* in Greek, is *araget* in Gaelic, *argentum* in Latin, *argent* in French. Another instance of the affinity betwixt the languages, is the preposition *in*, which is the same in Greek, Latin, and all the modern languages of Europe; and another is, the adverb *now*, which in Latin is *nunc*, in Greek *nun*, in Hebrew *na*, in Earse or Gaelic *nish*. He

* I take the genitive, because the *t* runs through all the cases, and therefore is a part of the word.

that would see more instances of the affinity betwixt the languages, may consult the following note *.

THAT

* Instances of affinity betwixt the Hebrew and the Latin: 1. Their pronouns are very like; as, *ni, me; nu, nos; elle, illa; atta or ta, tu; haze, hancce*: so are the indeclinable parts of speech; as, *olam, olim; ki, quia; na, nunc; had or gnad, ad*: so are these words, *keren, cornu; mara, amara; Jehova, Jovis; nut, nutare, to nod; moth, mors*. The Hebrew feminines, for the most part, end in *a*; as do also the Latin.

Instances of affinity betwixt the Hebrew and Teutonic: *Keren, cornu; col, whole; ene or gnene, een or eyes; erets, earth; pherat, fruit; hu and hi, he and she; otham, them; chi, why; na, now; gnober or hober, transiens, and the English over; kara, to cry; tob, top; ruang, wrong*. The Hebrews form their plural, by adding *im* to the singular; the Arabians, by adding *in*; and the Germans, by adding *en*, as *booken, books*.

Instances of affinity betwixt the Hebrew and the Greek: *Bao*, the obsolete word for *baino*, evidently comes from the Hebrew *baa, vado*. So from the Hebrew *raa*, comes the Greek *orao, video*; from the Hebrew *ge vallis*, comes the Greek *ge terra*; from *hodu cantate*, comes the Greek *hode, an ode*; and from *Iah*,
comes

THAT this affinity betwixt the languages is not the effect of chance, is evident from this,

comes *Dia, God*. The Hebrew *ra*, which occurs in the word *Abraham*, is the same with the Greek inseparable preposition: the article in Hebrew is *ha*, and in the Greek *ho*: the Greek feminines end in *a*, as do also the Hebrew.

Instances of affinity betwixt the Chinese and Hebrew:

1. *Kive, crooked, a crooked book*: this is deducible, at first sight, from the Hebrew *caf* or *kif*, *crookedness*.
2. *Pie, the innate heat of animals*, may have been originally the same with the Hebrew *phia* or *pia*, *warm* or *hot embers*.
3. The Chinese pronoun *tche*, is almost the same with the Hebrew *she, which, or who*, and very like the English. See Universal History, vol. xx. page 132.

Instances of affinity betwixt the Chinese and the modern languages of Europe: 1. *Keou, dog*, is very like the Gaelic *cu* or *gu*, which has the same signification; and not unlike the Greek *cuon, canis*. See Du Halde's History of China. So *tche, to eat*, is very like the English *chew*, both in sense and sound. So *lao, labour*; *hoan, change*; and *vang, vain*; *fou, father*; and *mou, mother*; are very like the English: as *miao, a cat*; *pou, not*; and *mui, fine*; are very like the French. See Du Halde's History, page 402 and 403.

Instances

this, that in the examples we have just now produced, there is no resemblance betwixt

Instances of affinity betwixt the languages of Otaheite, or the South Sea Islands, and those of Europe and Asia: There is 1. The pronoun *mee*, which is the same both in sense and sound as in English. 2. So *oe*, which is pronounced *ue*, is very like *you*, which it signifies. 3. The adverb *ai* or *ay*, *yes*, which is the same as in English. 4. The adverb *wheea*, is very like the English *when*, which it signifies. 5. Their word for a *pap* or *breast*, is exactly the same with the Latin *mamma*. See pages 209, 210, 211, of Cook's Voyages. 6. Another particular, wherein the language of the New Zealanders (which is evidently of the same extract with that of Otaheite) agrees with those of Europe and Asia, is, in the article which they prefix to their nouns, and is just the same with the Hebrew *ha*, and the Greek *ho*. See pages 58 and 59. So the article used in other of the South Sea Islands, is *to* and *ta*; and is the same with the neuter gender of the Greek article, which in the singular is *to*, and in the plural *ta*, and not unlike the English *the*; and in South Wales, the article is *te*, which is still liker the English. See page 72. 7. The verb *ty* is exactly the same, both in sense and sound, with the English. 8. *Madoo*, changing the *d* into *t*, which is often done, is not unlike *mater*, *mother*, which it signifies.

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the sound of the words, and the thing signified; or the connection betwixt the idea and the word is entirely arbitrary. For example: There is no resemblance betwixt the sound of the word *me*, and the thing signified by it; or betwixt the word *name*, and the idea it conveys: and yet these are the same in most languages. It is impossible therefore, that two persons, or families, in different parts of the world, where they could have no correspondence with one another, should, in contriving a name for any thing, accidentally light upon the same word; that is, when there was no property in the object that might help to suggest a name to it, there being as many chances against them as there are distinct words in human language: much less was it possible, for so many nations to agree in giving the same names to so many different objects as are found to have the same names in the several languages. Some words are the same in different languages, because there is a resemblance betwixt the sound of the word, and the thing signified: thus, *glocea*,
if

if you pronounce the *c* like a *k*, which probably was the ancient pronunciation of it, has a manifest affinity with the English word to *cluck*, which is of the same meaning; and the reason of this affinity is, the resemblance betwixt the thing signified, and the sound of the word. The same may be said of *grunnio*, to grunt like a sow; *miauler*, to *mew* like a cat. But when there is no such resemblance betwixt the sound and the sense, it is impossible that the same word, in the language of two different nations, should have the same meaning, unless these nations were of the same extract, or had commerce with one another, either mediately or immediately. Therefore Monboddo supposes, that the affinity there is betwixt all the different languages, is owing to the mixture of the nations with one another, or their emigrations; but certainly he does not believe, that till within these 300 years there was any nation that sent colonies to all the different parts, where this affinity is to be found. How can he, or any man upon his supposition, account for the affinity

nity between the language of the Gauls, or Highlanders, in Scotland, and the people of hither India? Perhaps he will say, that the ancient Phœnicians, who were famous for their skill in navigation and commerce, sent colonies to both these parts, or at least carried on a trade long with them; and that from these Phœnicians, both Gauls and Indians had those words which are the same in their languages. It is true, the Tyrians traded with the ancient Britons, and, it is probable, made a voyage or two to India; but it is not likely they planted any colonies in these places. The most therefore that these Phœnician traders could do, would only be to mix a few of their words with the original languages of these countries. How long have we traded with the Turks and Chinese, without giving them any of our words, or importing any of theirs? But suppose the Britons and Indians did each of them receive some words from the Phœnician traders, how came they both to make choice of the same words? Is it not more natural to think, that some
words

words would be adopted in one country, and others in another, according to the various humours of the people, and the defects in their own languages? that is, they would only borrow such words as they themselves wanted. But certainly neither Britons, nor Indians, wanted the words *name* and *father*, which, as I said, are the same in both languages. Besides, the Phœnicians never were in Scotland, Denmark, nor Poland; and yet there are some words the same in these places as in India. In a word, there is no way of accounting for the affinity there is betwixt the languages of different nations, but by supposing, that mankind are all sprung from the same stock, were all united at first in one society, and spoke the same language. And that mankind are all sprung from one stock, is further evident, from divers usages and customs that, in ancient times, prevailed among all nations; such as that of sacrificing, which was practised even by the people in America. Surely there is no natural reason that can be assigned for this custom; that is, there is nothing
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in human nature that could lead men to it : and if it had not been taught them by the Divine Being, it would never have come into their heads ; much less can we suppose, that ever it should have prevailed so universally, if mankind had not had one common original.

ANOTHER proof that mankind are all sprung from one stock, is, that this method of peopling the earth is most agreeable and analogous to the divine procedure in other matters ; that is, God does not accomplish his designs all at once, but by degrees. The greatest of his works have often very small beginnings : thus all the plants and animals spring from a small seed. The tallest oak was once an acorn, and the stateliest man on earth an infant of a span long. Human learning, and the knowledge of the arts, which at present has so vast a spread, and which, if we believe in a Providence, we must acknowledge to be one of the works of God, was likewise very small in its beginnings. The same may be said of the gospel, or

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church of Christ; it was at first confined within very narrow bounds: our Saviour himself compares it to a grain of mustard seed; and the prophet Daniel, to a stone cut out of a mountain, which afterwards became itself a mountain, and filled the whole earth.

SECONDLY, This is the easiest method of peopling the world. It has been often observed, that God and nature do nothing in vain. He always makes choice of the simplest and easiest methods of accomplishing his designs. It is on this principle, that the most beautiful theories, both in philosophy and astronomy, are founded. What other proof have we for the truth of the Copernican system but only this, that it is the simplest, and most beautiful; and that the ends of the Creator are accomplished in this way with a great deal more ease than in the other? Now, that the peopling of the earth by one pair is the easiest method, needs not to be proved. And what end, or purpose, the Almighty could have in creating

ing the world, that is not answered by this method of peopling it, as well as by any other, is what I cannot see; nor have any of the philosophers attempted to shew. If we believe this world to have been designed as a place of trial, or a nursery for another and eternal world, then nothing could be better fitted to this end than the foresaid method of peopling it. The consideration that we are all sprung from one blood, and of one family, must not only conciliate our minds to one another, while we are here, but greatly strengthen and increase our mutual affection hereafter. But it will be said, that this method is slow, and that a great part of the earth, if we suppose it to have been peopled in this way, must have remained a long time uninhabited. Not so long, perhaps, as is imagined. But what then? The longer the earth was in being peopled, the longer mankind did, or might have lived in peace and plenty: the fewer there were created at first, the more room mankind would have to spread themselves; and the less occasion there would be for quarrels
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and discord. Besides, this defect may be supplied, by adding to the duration of the world. If the sovereign Planter intended, on this spot of earth, to raise just a certain number of rational creatures, for his own ends, he needed only to create it a little sooner, or to suffer it to continue a little longer, than was necessary on the other plan. Voltaire supposes, that America was planted with men, as it was with trees; but a quaint saying is not an argument. There was a necessity for storing every island and country with vegetables; both because they cannot transport themselves, and also that men, and other animals, might be induced to settle in them: but there was no necessity for storing them with animals, at least with men, who had many ways of transporting themselves. Besides, it is pretty evident, from the discoveries of modern travellers, that America was first peopled from the other Continent. Carver tells us, That they have beards naturally, as well as other men. Their language has an affinity with that of the Chinese. They have a notion
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of the soul's immortality ; of the existence of evil spirits ; and of the being of a God. They have good geniusses many of them, and are also handsome, well-shaped men ; so that they have every mark of being derived from the same stock with the rest of mankind. If it be asked, how they got over into America ? the answer is easy ; The two Continents are not so very distant from one another, but men might go over in boats. Iceland is much farther from the Eastern Continent ; and yet the Icelanders are a colony from Denmark or Norway. The only difficulty is, how the brute creatures got over to America ; for the Scriptures seem to affirm, that the animals were all destroyed, except such as were saved by the ark. For the solution of this difficulty, we may form various probable conjectures. First, we may suppose, that anciently there was some neck of land that joined the two Continents together, by which the animals passed from the one to the other ; and that this neck, or isthmus, was afterwards broken down by an earthquake, or overflowed by
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the water of the ocean. Both Pliny and Solinus assure us, that Sicily was in this manner broken off from Italy: and it is the opinion of Cambden, that Britain was anciently joined to France, and separated from it by an irruption of the sea. What makes this probable, is, that, in the year 1100, such another irruption happened, whereby great part of Earl Godwin's estate in Kent was overflowed, and those shallows formed, which at present are called Goodwin's Sands. Or, secondly, we may suppose that the waters of the ocean have a slow circular motion round the earth; that is, besides the usual tides occasioned by the influence of the sun and moon, there is some great tide that revolves about the globe at certain long intervals, perhaps once in a thousand years; whereby those isthmuses, or necks of land, that formerly joined the different islands and continents, and by which mankind and other animals passed over from the one to the other, are now overflowed, and many places which formerly were covered with sea, are now dry land: which motion
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of the sea may be accounted for, if we suppose the centre of gravity somewhat distant from the centre of the earth, and to have a slow circular motion round it. That there is such a tide, or motion of the sea, whatever be the cause of it, is probable, from the following fact mentioned by Buffon, vol. ii. page 478.

“ NEAR Bruges, in Flanders, in digging
“ the earth to the depth of 40 or 50 feet,
“ a vast number of trees were found, as
“ close to each other as they are in a forest;
“ their trunks, branches, and leaves,
“ were so well preserved, that their different
“ species could be easily distinguished.
“ About 500 years ago, the earth where
“ these trees were found, was covered with
“ the sea; and before this time, we have
“ neither record, nor tradition of its existence.
“ It must however have been dry
“ land, when the trees grew upon it. Thus
“ the land that, in some remote period, was
“ firm, and covered with wood, has been
“ overwhelmed with the waters of the sea;
“ which,

“ which, in the course of time, have deposited 40 or 50 feet of earth upon the ancient surface, and then retired.”

OR we may suppose, the earth's diurnal motion to have been once greater than it is at present; whereby it would come to pass, that the ocean would rise towards the equator, and sink toward the poles, and consequently many places now covered with water must then have stood above it. That the diurnal motion of the earth was once more rapid than it is at present, is extremely probable, from what Chalmers, in his Dictionary, tells us, in treating on the cause of magnetism; *viz.* that there were more days in a month, or betwixt one lunation and another, in Homer's time, than there are at present: whence it follows, either that the revolutions of the moon were then slower, or the diurnal motion of the earth quicker, than it is at present.

OR we may suppose, that the flood extended only to the Eastern Continent, and the

the places adjacent: for as men were all of one language before that time, and human nature longer in arriving at maturity, as appears from the age that the Patriarchs were of before they had children, it is probable mankind had not separated, or spread themselves beyond the bounds of the Eastern Continent; and as it was the destruction of degenerate mankind, and not of the brute creation, that was intended by the flood, so it is probable it extended no farther. It is true the sacred Historian tells us, That all the high hills under the whole heaven were covered: but this may be understood, in a limited sense, to mean no more than that the whole face of the earth, on this side of the globe, was covered; and there are places in Scripture that seem to justify this interpretation. It is sufficient to vindicate the credit of the sacred Historian, that it is certain, from innumerable testimonies, that there was a flood, and a terrible one too, though it be not supposed to have extended, strictly speaking, to every part of the earth. All the old Greek and Roman Authors,

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who had better access than we to know the certainty of it, agree in asserting that there was such a thing. Nor is there a single instance of any author, in those days, that ever called it in question; which is sufficient, in this article, to vindicate the truth of Scripture, although the flood was not universal. The design of the Sacred History, was not to teach men philosophy: and it is to be observed, that that part of it which precedes the call of Abraham is extremely brief; and therefore supposing that America, and the countries which lie on the other side of the globe, had been really excepted, it would have been foreign to the purpose of the sacred Writer to have taken any notice of it: it would have led him into a long digression, and such as would not probably have been understood for many ages: and yet I am inclined to think, that the flood was universal; not only because the Spanish writers assure us, that the natives of America had preserved the memory of it, but also because I cannot see how one quarter of the globe could be flooded without the other.

other *. The principal objection to the universality of the flood, is, That there are some creatures in America that are not to be found in the Eastern Continent; which is hard to account for, if all the animals derive their origin from those that were in the ark. For answer to this, we may observe, There were anciently many animals, in this part of the world, which are now lost, or not to be found where they formerly were; such as the hippopotamus, or river-horse, in Egypt; the Scottish bison; the cock of the mountains, &c. The mouse-deer, which is now peculiar to America, was formerly in Ireland, as appears from the horns of that animal, which have been often found there. The wolves that were anciently in Britain are now destroyed; and it is to be observed, that as mankind multiply, and the face of a country becomes cultivated, the wild animals decrease apace. The reason, therefore, why there are animals in

* This difficulty may be removed, by supposing, that, at the time of the flood, the centre of gravity shifted its place farther to the eastward,

America,

merica that are not in the Eastern Continent, is, because it is not thoroughly cultivated and peopled; and it is probable, that all the animals which are now thought peculiar to America, were formerly in this Continent, but have been rooted out by men, and other animals. Besides, the climate and soil have a great effect in varying the species of animals; so that some, which are thought to be peculiar to America, may, for ought we know, be of the same species with those of the Eastern Continent. And that all the animals in America are derived from thence, is farther probable from this, that the original species, in that Continent, are not half so numerous as in this. When America was first discovered by the Spaniards, it had neither the horse, the ass, the sheep, the goat, the cow, elephant, rhinoceros, camel, lion, nor tiger, &c; whereas, except insects, and aquatic or amphibious animals, which were not in the ark, and birds which could easily convey themselves over seas, there were not above five or six species in America but what are still
to

to be found in the Eastern Continent : and these, as I said, were probably in this Continent also at first ; but have been destroyed by men, or other animals : and the reason why they have escaped in America, is, because there are few or no ravenous beasts in those parts of it where the animals that are peculiar to it are to be found. This is confirmed by what Salmon tells us, page 564, where, speaking of the Peruvians, he says, “ Their deer are much less than ours ; “ they have not many wild beasts, and “ those not so fierce and dangerous as in “ this Continent.” There are indeed few ravenous animals in the Southern Continent of America, though there are many in the North ; as may be seen by reading the catalogue of animals, in pages 546, 564, and 589, of Salmon’s Grammar ; which proves, that the animals first came into America by the way of the North : and, we may add, that the animals in North America are of the very same kinds with those in Tartary ; as may be seen by comparing the catalogue which Salmon gives
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us of them, pages 589 and 476; another circumstance which proves, that the animals in America came from the Continent, by the north-east of Tartary; and puts it out of all doubt, that the two Continents were either joined together at first, or much nearer than they are at present; for though the larger animals, such as the elk, and rain-deer, &c. might pass over the ice, yet it is hard to conceive, how such small animals as the martin and ermine should be able to travel so far without food, the distance of the two Continents, where nearest, being an hundred miles at least.

IF what has been said does not satisfy the Reader, as to the cause of the difference betwixt the American animals, and those of the other Continents; I add farther, that it is probable the whole of America was not covered with the waters of the flood: for that it did extend to that Continent, is certain from the reasons above mentioned; but then it is to be observed, that a great part
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of the lands in America have a much greater elevation than any on this side the globe. Besides that vast ridge of mountains, called The Cordeliers, which in height far surpasses any in this Continent, there are the Plains of Quito, which is a large district, comprehending a great many parishes, all on a mountain, whose perpendicular height is several miles above the level of the sea: whence it is evident, that, supposing the waters of the flood to have risen every where to the same height, many of the high lands in America behoved to remain above the water; and consequently the animals that were upon them would escape. And it is remarkable, that the animals which are peculiar to America, are chiefly to be found in the Southern Continent, where these heights are. Nor does this supposition at all invalidate the truth of the Sacred History: for as the places exempted from the general destruction were so few, and these too all on the other side of the globe, where it is probable mankind had not yet existed, it would have been quite
foreign

foreign to the purpose of the sacred Writer to have taken any notice of them. For example: If, instead of expressing himself in the manner he has done, he had said, That all the high hills under the whole heaven were covered, except a few mountains on the other side of the globe, it is plain this exception would not have been understood by the church for many ages, and would have signified nothing but to puzzle and perplex the Reader. I said before, that it is probable America was not peopled before the flood; but supposing it was, the animals which lived on the mountains might escape, while the men who inhabited the low grounds were destroyed.

THOUGHTS
CONCERNING THE
ORIGIN OF NEGROES;

TENDING TO PROVE

THAT THEY ARE SPRUNG FROM THE
SAME COMMON STOCK WITH THE
REST OF MANKIND.

THAT God hath made of one blood
all the nations that dwell on the face
of the earth, is one of the principal doc-
trines of the Gospel, and intimately con-
nected with that of our redemption by
Jesus Christ, and therefore most worthy of
our serious consideration; and though we
apprehend what has been already said, in
the preceding discourse, sufficiently proves
it, not to mention the stronger evidence
arising from the testimony of Scripture; yet,
as this doctrine has been much controvert-
ed of late, it may not be amiss to consider
some of the objections that have been made

to it. These are chiefly founded on the varieties of the human species, or the difference of complexion and features that is to be found among the inhabitants of different parts of the globe; particularly the black colour, woolly hair, and uncouth features, of the people of Guinea. That these are all owing to the excessive heat of the climate, and their savage manner of living, is probable, for the following reasons: First, If their colour be not the effect of climate, and their being so much exposed to the heat of the sun, how comes it to pass, that they were originally to be found only in those countries where the climate is excessively hot? and that there were no Blacks in any of the temperate zones, which constitute by much the greater part of the habitable world? How comes it to pass, that the human complexion becomes always darker the nearer you approach the equator? For example: The Spaniards are darker than the French, and the French darker than the Britons. "The Indians of Darien," says Salmon, page 559 "resemble
" those

“ those of the eastern provinces of Mexico ;
“ only, it is observed, as they approach
“ nearer the equator, their complexions are
“ darker.” The people of Terra Firma,
as I am credibly informed, are not much
fairer than the inhabitants of Guinea. But,
it may be asked, why are they fairer at all,
seeing they inhabit the same climate, or live
as near to the equator? The answer is
plain ; The warmth of a country does not
depend on its distance from the equator
merely, but likewise on other causes ; which
the Reader will find very well explained in
the new Encyclopædia, or Dr. Robertson’s
History of America : and, it is certain, there
is no part of America where the air is so
excessively hot as on the Coast of Guinea.

If it be asked, How the Blacks do not
change their colour, and become white,
when they are brought over to a cold cli-
mate? the answer is, This change is not
to be wrought in one generation. Neither
would a Spaniard, were he to come and
settle here in England altogether, lose his
swarthy

swarthy colour till his dying day ; and were he to bring a wife with him, and to have children here, I am confident they would still retain a little of their parents complexion ; although it be certain, that the Vandals, from whom the Spaniards are come, were, before their migration, as fair a people as any in the world. But as the posterity of the Spaniard would, in process of time, lose the dark complexion, so also would the Blacks, in all probability : but the experiment has never yet been properly tried ; for of the Blacks that are sold for slaves in North America, the greater part, through grief for the loss of their liberty, hard labour, change of climate and diet, die without marrying, or leaving any offspring behind them ; and when they do marry, either they do it with those of a different complexion, or their children do. However it is, I believe there are few or no Blacks, in any of the northern provinces of America, of the fourth generation ; else what is the cause of such a demand for slaves through all our plantations ? And as for the Negroes in Jamaica,

maica, or the West Indies, I see no cause why they should change their colour, the climate there being nearly as hot as that of the country from whence they come. But supposing the experiment were properly tried, and that the Blacks should not change their colour in the course of many generations, it does not therefore follow, that they were not originally of the same complexion with the rest of mankind: a change once introduced into the human frame, sometimes lasts for many generations. There are some diseases which are handed from father to son, through many generations; such as madness, the king's evil, the consumption, and other chronical disorders. The various kinds of family-tempers are another instance of this. Nor is it the case with the human species only, but with the whole animal and vegetable world. The species, when once degenerated, does not recover itself in many generations; and perhaps, in some cases, never. If we reflect, how gradually the horse and black cattle diminish in size, as we advance northward,

ward, we can hardly doubt that they are of the same species with the horse and black cattle in other countries ; and that the difference is wholly owing to the climate, and their way of living. The Highland horses are less than those of the Low Countries ; the Orkney horses are less than those of the Highlands ; and the Shetland horses are little bigger than rams : I say, when we consider this gradual diminution of size, both of the horses and black cattle, we cannot help thinking, that it is wholly owing to climate, and their way of living ; and yet should we take a breed of Shetland horses over to England, they would not recover their original size in many generations. And why the climate may not have as great an effect upon the colour, as upon the size of animals, is what I cannot see : nay, that it actually has such an effect, is evident from what was said before ; viz. that the nearer you approach the equator, the human complexion becomes always darker ; as also from this, that the hares and foxes (which, in most countries, are
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of a brown or reddish colour) in Greenland are white.

It is further objected, That not only the colour, but also the features of the Negroes, and the hair of their head, are different from that of other people. To which we answer, The same cause, which at first occasioned the change of their complexion, might also produce whatever other difference there is betwixt them and the rest of mankind, whether it be the nature of the climate or soil, or both. As for their different features, that need not seem strange, seeing there are people among ourselves whose features differ very little from those of the Blacks: and as for the wool that covers their head, it is not more surprising than that the wool of our sheep, when carried over to the West Indies, should be changed into hair: besides, heat has a power of curling or frizzling the hair, as is well known from the practice of barbers. If it be objected, That the Blacks in Ethiopia, and the East Indies, have long hair,
and

and good features : the reason is plain ; the eastern coast of Africa is far from being so hot as the west ; the cause of which the Reader will find in Dr. Robertson's History of America, to which I must refer him. Besides, the Blacks in Abyssinia, and the East Indies, have a quite different manner of living from that of the Negroes on the Coast of Guinea : they are better clothed, and live mostly in houses ; which must have a great effect to preserve both their features and their hair. But, for the better solving of this difficulty, I observe, that exquisite pain, whether of mind or body, makes an impression upon the countenance, and distorts the features ; and an impression, when long continued, or often repeated, settles into a habit ; and it is not improbable, that the features peculiar to the inhabitants of Guinea, may be owing to the pains which, on many occasions, they must suffer, from the excessive heat of the climate, and their savage manner of life. Being obliged to be much abroad, for the sake of getting their food, and having few

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or no clothes to cover them, their bodies must be often dreadfully scorched : whether the pain arising from this, may not be sufficient to cause that peculiar turn of features, which we observe in the Negroes ; or whether the heat of the sun, beating on their naked heads, might not have power to contract the muscles of their face, and give them that peculiar cast, as well as to frizzle their hair, I shall not take upon me to determine : one thing is certain, namely, that the climate, and manner of life, have an influence on the shape, as well as the complexion of the human body ; as appears from the Laplanders, who are not only shorter than the more southern Europeans, but also have heads too large for their bodies ; and yet the Laplanders, according to Guthry, came from Finland. But whatever be the cause of the difference there is betwixt the features of the Negroes, and those of other men, their complexion is certainly owing to the heat of the climate, as has been sufficiently proved by the foregoing arguments ; particularly by this, that

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the people about Terra Firma and Darien are very swarthy, and of a complexion rather darker than that of a Mulatto: and this is true, not only of the natives, but even of those who come from Spain, after they have been twenty or thirty years in the country. See Buffon.

BUT what puts this matter out of all doubt, is, that the people of Abyffinia are descended from the Arabs, as Heylin, and divers learned men, have shown; and yet the Abyffinians are black, or but a mere shade lighter than the people of Guinea. Salmon, and all old authors, affirm positively, that they are black; Guthry, that they are only tawny: whence I infer, that they are neither, properly speaking, tawny, nor yet quite so black as the Negroes that live to the westward, where it is known to be hotter. But it is objected, That the river Senega divides and bounds the Negroes; so that on the south side they are black, on the north only tawny: which is hard to account for, if the black colour be
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owing to nothing but the heat of the sun; the breadth of a river can never make so great an odds betwixt the warmth of the two countries, as there is betwixt the colour of their inhabitants. This objection is probably false; for Guthry affirms, page 605, That all the Africans, on the south side of the tropic of Cancer, are black: but supposing the objection to be true, the answer to it is, The Negroes on the south side of the river, are the natives, or original inhabitants, of the country; those on the north side, are a mixed multitude, of different nations, that settled there some thousands of years afterwards: nor is this a mere supposition; history informs us, that no less than four different nations have successively conquered the north of Africa, within these two thousand years; viz. first the Romans, then the Vandals, after them the Saracens, and lastly the Turks; by all of which this country has been miserably wasted, and most of its old inhabitants rooted out. Certain it is, the black hue once extended a great way to the north of what it does at present; the

the ancient Numidians and Mauritians being all of that colour, as the Roman writers inform us. But, it will be said, how comes it to pass, that the present inhabitants of these countries are not black, as well as those of former times, having now been settled there some hundreds of years, and consequently having had time, one would think, to contract that colour? In answer to this it may be said, That perhaps it requires a still longer time to contract the black hue, in such a climate as Barbary or Numidia, which is some degrees on this side of the tropic; or perhaps the heat of the sun was greater, in ancient times, than it is at present. But the true reason probably is this, The present inhabitants of Numidia came from a colder climate, its ancient inhabitants from a warmer, and though the heat, in that country, may suffice to keep up the black complexion, it is not sufficient to generate it. That the old Numidians came from the south, is probable from this very circumstance, that they were black; and that the heat of that country,

try, at present, does not seem sufficient to generate the black colour. Besides, the south of Africa was very early peopled. The posterity of Cush, as Scripture informs us, first settled in Arabia; and having spread themselves to the south, they crossed the Straits of Babelmandel, and took possession of Ethiopia. Hence it is, that, in Scripture, the inhabitants of both countries (I mean Ethiopia and Arabia) are called by the same name, *viz.* Cushites; and from these Cushites, it is probable, that the old Numidians, and all the Negro race, are descended: for having first peopled the warm countries about the equator, and there contracted the black hue, they afterwards spread themselves northward, as far as Numidia; which, I believe, was the utmost bounds of the Negroes in ancient times. But it is farther objected, That, in Africa, about the southern tropic, and even some degrees beyond it, the people are black; but they are not all of this hue that live under, or near the northern tropic. Answer: The people about the northern tropic came from
a cold-

a colder country, and have never yet been in a warmer than what they are at present ; but those about the southern tropic must have come from a warmer country : for mankind, having originated in the northern hemisphere, behoved first to pass over the equator, before they could come at the southern tropic. Though what has been said, does, in my humble opinion, sufficiently account for the colour and features of the Negroes, yet, for the Reader's entertainment, we shall add a few thoughts more on this subject, taken from the works of the learned Sir Thomas Brown. " It may," says he, " be considered, whether the effect " in question might not fall out the same " way that Jacob's cattle became spotted " and ring-streaked ; that is, by the power " and efficacy of the imagination, which produced effects in the conception correspondent to the fancy of the parent, of which " there pass for current many indisputable " examples : so, in Hippocrates, we read of " one that, from the intent view of a picture, conceived a Negroe ; and, in the " History

“ History of Heliodore, of a Moorish queen,
“ who, upon seeing the picture of Andro-
“ meda, conceived and brought forth a fair
“ one: and thus perhaps, might some say,
“ was the beginning of this complexion,
“ induced first by imagination, and after-
“ ward confirmed and kept up by the
“ climate, and other concurrent circum-
“ stances. Thus Plotinus conceiveth white
“ peacocks first came in. Thus some
“ think, that from the sight of the snow,
“ which lieth long in the northern regions,
“ and on high mountains, hawks, kites,
“ bears, and other creatures, become white.
“ This change of colour we shall the easier
“ admit, if we remember the like hath been
“ in the shape, and parts of animals, which
“ being casually or designedly perverted, the
“ blemish or deformity has descended to
“ their offspring. This was the beginning
“ of the Macrocephali, or people with
“ long heads; whereof Hippocrates delivers
“ himself thus: *Cum primum editus est in-*
“ *fans caput ejus tenellum manibus effingunt*
“ *et in longitudinem ne adolescere cogunt; hoc*
“ *institutum*

“ *institutum primum hujus modi naturæ dedit*
 “ *vitium, successu vero temporis in naturum*
 “ *abiit, ut proinde instituto nihil amplius opus*
 “ *esset; semen enim genitale ex omnibus cor-*
 “ *poris partibus provenit, ex sanis quidem*
 “ *sanum, ex morbofis morbosum. Si igitur*
 “ *ex calvis calvi ex cæsiis cæsi et ex distortis*
 “ *ut plurimum distorti gignuntur eademque in*
 “ *cæteris formis valet ratio; quid prohibet*
 “ *cur non ex Macrocephalis Macrocephali*
 “ *gignantur?* Thus, as Aristotle observeth,
 “ the deers of Arginusa had their ears divid-
 “ ed; occasioned at first by flitting the ears
 “ of a deer. Thus have the Chinese little feet;
 “ most Negroes great lips, and flat noses; and
 “ thus many Spaniards and Mediterranean
 “ inhabitants, which are of the race of Bar-
 “ bary-Moors, although after frequent com-
 “ mixture, have not worn out the camoise,
 “ or flat nose, unto this day. In Guinea-
 “ Moors, and others, it has been observed,
 “ that they frequently moisten their skins
 “ with fat and oily materials, to temper
 “ the irksome dryness thereof, from the
 “ parching rays of the sun. Whether this
 “ practice

“ practice at first had not some efficacy to-
“ ward this complexion, may also be con-
“ sidered. As to the flat nose, it might
“ perhaps originally proceed, from such cus-
“ toms as that which Salmon tells us pre-
“ vails among the Hottentots, who, when
“ their children are young, break the gristle
“ of their noses.

“ LASTLY, If we be urged to condescend
“ on particulars, and to tell, how and when
“ the seed of Adam did first receive this
“ tincture; we may say, that men became
“ black in the same manner that some foxes,
“ lions, squirrels, first turned of this com-
“ plexion, whereof there are a constant sort
“ in divers countries; that some choughs
“ came to have red legs and bills, and crows
“ became pied: all which mutations, how-
“ ever they began, depend on durable
“ foundations, and such as may continue
“ for ever. And if as yet we must further
“ define the cause and manner of this mu-
“ tation, we confess, in matters of antiqui-
“ ty, and such as are decided by history,

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“ if

“ if their originals and first beginnings are
“ not duly recorded, they fall into great ob-
“ scurities, and such as future ages seldom
“ bring to a resolution. For example :
“ How the venereal contagion began in
“ America, since history is silent, we can-
“ not determine by philosophy. It is the
“ opinion of physicians, that it cannot be
“ got but by infection : but certainly the
“ first person that had it, did not get it in
“ that way ; and how he came by it, this is
“ a mystery, and will perhaps remain so for
“ ever. So unless you admit the admini-
“ stration of angels, and that they dispersed
“ the creatures into all parts after the flood,
“ as they had congregated them into Noah’s
“ ark before, it will be no easy question to
“ resolve, How several sorts of animals were
“ first dispersed into the islands, almost how
“ any into America.”

So far Sir Thomas Brown ; and, consi-
dering the age in which he lived, his
thoughts are truly admirable. And now I
shall conclude this Essay, after making a
remark

remark or two on the last of Sir Thomas's thoughts. And, first, I observe, That though angels, or the Divine Being himself, did most probably guide the animals to the ark, and afterwards disperse them, we are not to think they were transported over sea through the air, but rather that they were led by a sort of instinct, or impulse, to the different quarters of the globe, or islands, where they settled. My reason for being of this opinion is, because, in all the islands of the South Sea, that have been visited by modern travellers, the species of quadrupeds were very few. For instance, in the island of Otaheite, there were only four ; of which three appear evidently to have been transported by men, *viz.* dogs, hogs, and rats : whereas the species of birds were there as numerous as in any other part of the world. So in the island of Juan Fernandes, besides dogs, cats, and goats, which had been brought there by the Buccaneers, there were no other quadrupeds but the pardela ; and even in the great continent of New Holland, which is near as big as all Europe, there

there were not above four or five species ; whereas had the animals been transported over seas by the angels, the most distant islands might have been as well stocked with them as other parts. The scarcity of animals in the islands of the South Sea, is likewise no small confirmation of the above theory, *viz.* that all the land-animals are derived from those that were in the ark ; for unless we admit of this, I see no reason why they should be scarcer in these islands than in those that lie nearer the continent. If the animals had sprung up every-where, as some infidels suppose, the number of species in New Holland ought to have been in proportion to its bulk ; that is, there ought to have been ten times the number of species in it that there is either in the islands of Britain or Madagascar ; whereas there are many more species of animals in either of these, than there is in New Holland. But it will be said, That if all the animals are derived from those that were in the ark, how came there to be any in the islands of the South Sea at all ? Answer :
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They might either be carried over seas by men, as is doubtless the case with many of them; or they might swim over at least to such islands as were within sight of the continent: for that land-animals do sometimes venture to cross seas, is a known fact. So the deer annually pass from Italy to Sicily, and back again. Or we may suppose, That most of the islands were originally joined to the continent, or to one another, and afterwards broken off by earthquakes, or the irruption of the sea: and the reason why there are so few species in some of the islands, is, because their disjunction happened at an early period, before they were fully stocked, or before the other species had time to spread so far. What confirms this theory, besides the arguments formerly mentioned, is, that most of the islands in the world either are within sight of the continent, or within sight of other islands that are within sight of it. Besides these, there are several other ways by which we may suppose the animals have been conveyed to the different islands and parts where they now are.

are. For instance: Men in all ages, especially in civilized countries, have taken pleasure in seeing and keeping strange animals; and hence it has been customary with seafaring people, to bring them home along with their other merchandise. So Solomon's ships brought him apes and peacocks; and the ancient Romans had sometimes whole ships loaden with lions, and other wild beasts. Now, surely, it is not unreasonable to suppose, that ships, having such creatures on board, might sometimes be cast away on distant islands, or even carried by the trade-winds to America. Thus might the apes, monkeys, and some other animals, in that continent, be conveyed thither, which could not so easily come by the way of Kamchatka, because they abhor a cold climate; though I rather incline to think, that they have been conveyed by the Chinese, than by the Romans. Perhaps too, land-speats have sometimes contributed to this end: these often carry heaps of trees, cattle, and other animals, down into the sea, especially in the East and West Indies, where

where they are much more terrible than they are with us ; and as the brute creatures naturally seek to save themselves on such occasions, as well as men, by climbing on trees, or whatever else they find floating on the water that is able to carry them, it is not impossible but animals have sometimes been carried this way, by means of the wind, to such islands as are not very far from the continent.

MOST writers on the flood, in order to accommodate the great variety of creatures that were to be taken into the ark, have been mindful to exclude from it the amphibious animals ; which is reasonable : but they have forgot the sleeping kinds, which are very numerous, and ought to be excluded also, as they live without food several months of the year ; and, by getting into the cavities of rocks and trees, might sleep secure during the whole time that the flood was upon the earth. And in this manner I suppose it was, that bees, and all the insect-tribes, were sheltered during that time : for
bees,

bees, where they are not under the care and management of men, usually build in the hollow trunks of trees; and as such trees are commonly close above, and the hole where the bees enter near the foot, the air within would keep out the water, as it does in a hollow vessel, when it is dipt in water with the mouth of it downmost. In this manner, I say, might all the numerous tribes of insects, snails, serpents, tortoises, dormice, and, in a word, all the sleepers, be saved from the flood, especially the insects; for these are so numerous, that it is absurd to suppose they were all in the ark.

A
S E R M O N.

PROVERBS xvi. 6.

By the fear of the Lord men depart from evil.

BESIDES the truth and certainty of our religion, in which our principal obligation to the duties of it is founded, its usefulness, or the tendency it has to promote our present happiness, is such as should engage all men in its favour, and make them endeavour, as far as they can, to support and promote its interests. It not only affords us the only solid comfort in adversity, but it also greatly heightens and improves all the innocent pleasures and enjoyments of life. The thoughts that we are under the inspection and government

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of a Being, infinitely wise, powerful, and good, who loves us, cares for us, and has made us for a state of everlasting happiness hereafter, infuses a pleasing serenity into the mind, and banishes all those uneasy and melancholy thoughts, which a sense of our weakness, mortality, and of the vanity of all earthly things, is apt to inspire. Religion is the great support of human life, and source of human happiness. It multiplies our enjoyments, by adding to our worldly comforts the pleasures that arise from the exercise of faith, hope, and divine love; and it alleviates our afflictions, by the promise of divine aid and support under them, and of a glorious issue to them, and deliverance from them. By teaching us to trust in divine Providence, it takes off from the weight of our worldly cares; and, by assuring us of our immortality, it fortifies us against the fear of death, and of every temporal evil. But of all the advantages that men derive from it in this world, there is hardly any that show its great importance and usefulness more than that which Solomon

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mon here ascribes to it, *viz.* "That by the
"fear of the Lord men depart from evil."
It is the best preservative against vice, and
the only effectual means of curing the
mind, that has been corrupted by it. Sin
is the greatest of evils, and the source of all
other evils. It is of all things the most
hurtful, both to our temporal and eternal
interest; and therefore whatever does most
effectually contribute to preserve us from
it, is to be considered as most conducive to
our true and real interest.

THAT the fear of the Lord, in this place,
is to be taken in a larger sense, to signify
not the single affection of fear only, or that
awe and reverence which we owe to the
Supreme Being, but the whole of religion,
including both that, and all the other prin-
ciples and duties thereof, is evident, from
the use of the phrase in other places of
Scripture; and also, from the effect that is
here ascribed to it, *viz.* that it makes men
depart from evil; which is true of all the
principles and duties of religion, as well as
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of the fear of God, properly so called. It may truly be said of all the principles and duties of religion, that they are calculated to restrain vice, and to promote holiness, both in the hearts and lives of men, though it is in a special manner true of the principle of fear, which is commonly the first motive to obedience, and that which chiefly influences the Christian at his entrance upon a holy life. What I propose therefore, in discoursing on this subject, is to show, That the motives of religion, particularly the consideration of God's all-seeing eye, and the rewards and punishments of another life, have greatly the advantage of all others, and are the only motives that, in all cases, are sufficient, to restrain sin, and to excite men to the practice of their duty.

ONE advantage of these motives is, that they have the same power or influence, and are equally binding, at all times. Though temporal motives, such as a regard to one's character, and the esteem of men, or the fear of punishment in this world; though these,

these, I say, and such like motives, will sometimes restrain a man from doing a bad action, and even prompt him to do many good things, yet it cannot be denied, that there are many opportunities of doing both good and evil, when none of these motives can take place; when there is no human eye to see us, nor any likelihood, exclusive of divine Providence, that the good or evil we do shall ever come to light: but this consideration, that the eye of God is upon us, and that he will punish or reward us either here or hereafter, for all the good or evil we do, is a motive equally binding at all times, and which can not be affected by any external circumstance whatever.

ANOTHER excellency of the motives of the gospel, is, that they are suited to all the different tempers and capacities of men: they require very little learning, or penetration, to comprehend their force. Though it is true, that virtue has the advantage of vice, even in this world, and that holiness, or obedience to the commands of God, is
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conducive to our temporal, as well as to our eternal interest, yet it is not easy to convince some men of it. Do we not see every day instances of prosperous vice, and distressed virtue? Good men, to whom it happeneth according to the lot of the wicked: they meet with heavy trials, are afflicted in their relations, straitened in their circumstances, and, it may be, persecuted by the world. On the other hand, there are wicked, to whom it happeneth according to the lot of the righteous: they get riches sometimes by a lucky hit, enjoy health of body, are courted by the world, live at their ease, and wallow in an affluence of earthly pleasures: and though it is only a shew of happiness that such men enjoy, yet the bulk of people judge by appearances; and, so long as they do so, you will never easily persuade them to the practice of holiness, from the consideration of the temporal advantages that attend it; whereas nothing is easier than to convince men of their duty, upon the principles of Christianity. No man who believes in a future state, and is
endowed

endowed with the smallest reflection, can doubt, that it is his interest to fear God, and keep his commandments, let his temptation to the contrary be what it will. But it is objected, That, in order to give this argument its proper force, it is necessary to demonstrate the truth of the gospel, the proof of which is as difficult to understand as that of the truth already mentioned. But they are greatly mistaken who think so. There are indeed some of the evidences of Christianity, that require both learning and patience to trace them ; but there are others, and these too sufficiently clear, which the most illiterate may understand. Any person who has but an ordinary capacity, and can read the Scriptures, will there find enough to convince him of their divine original, without troubling himself with the other evidences of Christianity. What book is there in all the world besides, that contains such a variety of excellent matter ? Where are there so many important and useful discoveries, so many wise and pertinent sayings, and so many useful instructions,

tions, both for the comfort and direction of our lives? What book is there, of all the volumes left us by antiquity, or that were published before the promulgation of the gospel, where we have such pure morality inculcated, such exalted notions of God, such a rational account of the origin of things, of the end of our creation, and of the remedy which God has provided for the miseries to which we are subject? If the Scriptures were not dictated by God, how comes it to pass, that the religious opinions therein contained do so far excel those of all the Heathen philosophers and writers? Nor does the religion of Christ excel those of ancient times only, but likewise all that are at present in the world. A Christian needs but to hear of the other religions that are in the world, in order to be convinced of the goodness of his own. These, and many other arguments that might be advanced, are all sufficiently clear, and yet level to the meanest capacity. Besides, many of the doctrines of the gospel fall in with those of natural religion, and
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are strongly supported by the principles of reason: this is particularly the case with respect to the doctrine of a future state, which, though it cannot be fully demonstrated by reason alone, yet is it so agreeable thereto, that the Heathen, who had nothing but the light of nature to teach them, did generally believe in it.

ANOTHER excellency of the motives of the gospel, is, that they are suited to men of all ranks and stations; equally binding on the rich, as on the poor; and alike calculated to work on the prosperous, and the afflicted. Temporal motives, or the arguments which natural reason suggests against vice, may serve to keep the poor, or those of a middle station, in the way of their duty, but are of little use to restrain the rich. Tell a great man, that his injustice, oppression, or intemperance, will make him hated and despised by his neighbours: What cares he for that? He knows, that so long as he has money, he will not want people to spend it with, and that too more to his

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liking,

liking, than those whom he offends by his intemperance, or other vices. He knows, that so long as he is able to recompense the services that are done him, he will not want people to attend and flatter him; nor any of those sensual enjoyments, wherein he places his happiness. Tell him, that luxury, and high living, tend to poverty, and seldom fail to end in it: he will answer, That he does not live above his income, though, it may be, he lives so near it, that he has never a shilling to give to the poor; and spends every day as much more than is necessary, as would support all the poor in his neighbourhood, and make the heart of many a widow and orphan to rejoice. But let him once be convinced of the truth of the gospel—that there is a day coming, when God will judge the world in righteousness, by the Man Christ Jesus, and when all impenitent sinners, all who live and die in their sins, shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power; I say, let him once be convinced
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of this, and you are likely to make some impression on him. Which leads me to

ANOTHER excellency of the motives of the gospel, and that is, they infinitely exceed all others in weight and power. As it cannot be denied, that the miseries and pains which attend vice, even in this world, exceed all the profit or pleasure that is gained by it, were man in his original state of uprightness, this consideration alone would be sufficient to determine the choice of his will, and persuade him to his duty, as the smallest weight thrown into the scales is enough to turn an even balance: but, considering the imperfection of human reason, the depravity of our natures, and the strong propensity we have to evil, there must be something more than a bare advantage on the side of virtue, in order to persuade us to embrace and adhere to it; something that will not only overbalance all the pleasures and advantages of sin, but such as will also outweigh and over-rule the propensity and bent of our affections; something
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that will be of sufficient force to conquer the strongest temptations, and to support us under the greatest afflictions; that will not only induce us to quit the greatest temporal advantages, rather than abandon our duty, but also to endure the greatest hardships and sufferings, which we may be called to undergo, in the performance of it: and surely, if any motive will persuade us to do so, it must be the consideration of eternal rewards and punishments, since it is impossible for any thing to exceed this. Temporal motives are too weak to engage with strong temptations, and to restrain the violence of the passions. When the natural temper is hot, and the person's circumstances such as expose him to great or frequent temptations, the consideration of the temporal disadvantages that accompany vice, will have but little weight with him. In such cases, a man will be apt to conclude, that if this be all the evil attending the commission of sin, that it will subject him to some temporal loss or inconvenience, it is better for him to yield to the temptation, than, by resist-
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ing it; to maintain a constant warfare in his own bosom, and undergo the trouble of keeping a perpetual guard over the motions of his heart: but when he comes to reflect, that endless misery may be the consequence of a sinful indulgence, this must give such a check to his passions as is scarce in the power of a rational being to overcome. That it doth not prove an effectual restraint upon men at all times, is wholly owing to their want of faith; either that they do not believe in a judgment to come, or that they have not such a lively faith in it, and sense of it, upon their minds, as is necessary to give it its due influence upon them. Now, as faith is the receiving and application of the truths of the gospel to the heart and practice, it can no more be an objection to their power and efficacy, that they do not restrain those who have not a true faith in them, than it can be to the virtue of any medicine, that it does not prove effectual to cure the diseases of those who will not receive or apply it.

WHEN

WHEN the temptation to sin is violent, and the passions fired with the prospect of present gain or pleasure, he that has no higher principle, than a regard to his worldly interest, will be apt to argue thus : It is true, the consequences which yielding may draw after it are indeed a little discouraging, but perhaps I shall get clear of them ; I have often escaped very great dangers, and perhaps I shall be so lucky as to escape these ; but if I should not, I know the worst that can befall me, and I am able to endure it : I must die sometime, and I can die but once. Must I live for ever in poverty and misery, for the sake of a long life, which I am not certain of, though I should live ever so virtuously ! Must I let go these advantages, or deny myself these pleasures, which I have now in my offer, for the sake of those which, perhaps, I shall not live to enjoy, or for fear of those evils which, perhaps, I shall not live to endure ! And do we not see, in fact, that those who have no sense of religion, are seldom restrained from the commission of sin, by all the miserable

ferable consequences that attend it in this world. On the other hand, he that is influenced by the motives of the gospel, when tempted to sin, will reason thus : It is true, I may conceal my vices from the eye of man, but can I conceal them from the all-seeing eye of my Maker ! I may escape the sentence of an earthly tribunal, but can I escape the righteous judgment of God ! I know the worst that men can do to me, and am able to bear it, but who knows the power of God's anger ! Who can endure what he can inflict ! Who can stand before his indignation ! I am perhaps able to bear all the miseries that my sins can bring upon me in this world, but am I able to bear the miseries of that which is to come ! Can I dwell with devouring fire ! Can I endure everlasting burnings ! This is a motive of force sufficient to make a man despise, not only all the little advantages, or short-lived pleasures, which ordinarily tempt men to sin, but even the whole world, were it in his offer, rather than offend his conscience, and transgress the laws of his God : for, as
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our Saviour justly observes, "What is a
" man profited, if he gain the whole world,
" and lose his own soul; or what can a
" man give in exchange for his soul." The
profits or pleasures which men reap from
sin, may, in some sort, compensate the
pains which it costs them in this world;
but is there any comparison betwixt a short-
lived course of earthly pleasure, and never-
ending misery, or the loss of everlasting
happiness? The consideration of the righ-
teous judgment of God, and of the misery
that awaits the wicked hereafter, did men
seriously believe it, is an argument that
must make the stoutest heart to tremble,
and the hardest to relent. Did men se-
riously believe and consider, what a fearful
thing it is to fall into the hands of the Living
God: to make that great Being their ene-
my, who has all power, in heaven and
earth, to punish or reward; who can make
us happy, both in time and eternity; and
from whose hands, death itself, which puts
an end to all the storms and persecutions
which our enemies can raise against us in
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this world, cannot deliver us ; methinks it would be impossible for them willingly to do any thing whereby they might incur his displeasure. Did they, every time they are assaulted with temptation, seriously reflect on the terrors of that awful day, when the heavens and earth, being on fire, shall be dissolved, and the elements melt with fervent heat ; when they shall behold their Lord coming in the clouds, with ten thousands of his saints, to judge the world ; methinks it could not be in the power of all the charms of sin to intice them. Did they but consider what thoughts shall then fill their hearts, when, trembling and pale at the bar of the great Judge, they shall hear him pronounce that awful sentence, “ De-
“ part from me, ye cursed,” &c. With what horror they will then look back on those unlawful gains, and sinful pleasures, which they now hold so dear ! What they would then give for another of those precious days, or hours, which they now waste in rioting and drunkenness, or in vain and trif-

ling amusements ! I say, did we seriously reflect on these things, how different would our life and conversation be, from what, on many occasions, it actually is ? What a check would it give to our sinful passions, and how would it facilitate our victory over them, when, at any time, we find them rising within us, did we but stop a little, and thus expostulate the matter with ourselves : What if this be the last trial God ever intends to make of my obedience ; and, if I now offend him, he should be provoked to give me over to a reprobate mind, and to swear in wrath, that I shall not enter into his rest ! What if this day, or night, my soul should be required of me ! Dare I venture on that which may cost me my everlasting salvation ! How many instances have I known, of people hurried off the stage, by a sudden and unexpected death, and at a time when they as little thought of any danger as I now do ; and if, after yielding to this temptation, God should so deal with me, where must be the place

place of my habitation ! Can I endure the wrath of offended Heaven ! Can I bear the thoughts of being for ever cut off from all friendly intercourse with the Father of Mercies, the Fountain of all Goodness, whose bounty pours life and joy into the whole creation ! Can I bear the thoughts of being for ever excluded from the realms of light and bliss, and the blessed society of saints and angels ; to be for ever deprived of the pleasure of beholding the wonders of his might and wisdom, contemplating the beauty and harmony of his works, and to be cast forth into the regions of everlasting night and misery, where the worm dieth not, and the fire is not quenched ! If the terrors of the night, or the thoughts of an apparition, do sometimes make such an impression, as to freeze the blood in the veins, and make the hair of the flesh stand up, what must it be, to be cast forth into utter darkness, to dwell with devils and damned spirits ! I say, did we thus reason with ourselves, when at any time we are assaulted with the temptations

tations of our spiritual enemy, how easy would it be to overcome them! Thus you see, how forcible the motives of religion are.

BUT it is objected, That the prospect of any good or evil that is at a distance, does not affect men so sensibly; and, therefore, motives that concern their present interest, are more proper to persuade them to their duty. But why at a distance? Is death then so far away! What is there betwixt us and eternity, betwixt us and the rewards and punishments that the gospel sets before us, but life, the most brittle thing in the world. But suppose human life were not so brittle as it is, and that we could be certain of enjoying the greatest length of days, yet what are they to an endless duration? Is a life of threescore and ten, which even to the most prosperous is not without many troubles, so mighty a prize, as to lessen the force of those motives which are derived from eternity. But you will say, The things
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of another world, on which the motives of the gospel depend, are invisible. I answer: And so is every future good: so are all the gains of the mariner, for which he hazards his life, through storms and waves; before he gets them into his possession, they are all equally invisible, and far more uncertain. So you see, that nothing can weaken the motives of the gospel but the want of faith; and this, as we said before, is no disparagement to them.

THUS I have shown, that the fear of the Lord, or a sense of religion, is the only principle that can effectually purify the heart, and fortify us against the temptations to which we are exposed. I now proceed to draw a few practical inferences from this doctrine. And, in the *first* place, hence appear the truth and certainty of religion: for if the belief of a future state be the only principle that is effectual to restrain sin, and to excite men to the practice of their duty, it must be necessary to their happiness; and
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if necessary, it must be true, seeing it is absurd to imagine, that God stands in need of falsehood, for the support of his government ; or that he would make a world, and replenish it with a race of rational creatures, that could not be kept in order, or governed, but by the belief of opinions that have no truth or reality in them ; which is in effect to deny the moral perfections of the Deity. Indeed if there were any error, the belief of which were necessary to the happiness of mankind, it were perhaps right in our Maker to cause us believe it ; but before we can prove that there is any necessity in this case, we must first show, that a future state is a thing in itself impossible, which no man ever yet pretended to do.

Secondly, Hence we see our obligation to the duties of religion. Is it so, that religion, or the fear of the Lord, is the only effectual means of preserving us from sin ? then, as we would wish to obtain the victory

tory over our sinful passions, as we would wish to enjoy that peace of mind that is the fruit and effect of righteousness, or to avoid the miseries that are the never-failing consequence of sin, we should endeavour to keep alive a sense of God, and of the truths of religion, continually upon our minds; and, as Solomon expresses it, “to be in the fear of the Lord all the day long:” we should be much in secret prayer, and converse, with our Maker; and make it our practice frequently to read the Scriptures, and to meditate on the great things of an eternal world: in a word, we should be punctual in observing all the duties and ordinances of religion. It is not enough that we know the truths of the gospel, or that we have them stored up in our memories; in order to give them their proper influence upon our hearts, it is necessary that they be often presented to our minds, and viewed by us with seriousness and attention. As it is not once eating that preserves life, nor the taking of a medicine
once,

once, that is, in most cases, sufficient to remove any bodily indisposition with which we are afflicted, but these things must be done again and again, in order to obtain the end intended by them; so it is not our being once instructed in the doctrines of Scripture, that will support the spiritual life in us, but the impression must be often renewed, by meditation, and the use of other means.

THE END.



